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A
VINDICATION
OF THE
DIVINE DECREES
OF

Election and Reprobation.

Being the SUBSTANCE of several

SERMONS

On *Rom. ix. 6,-----24.*

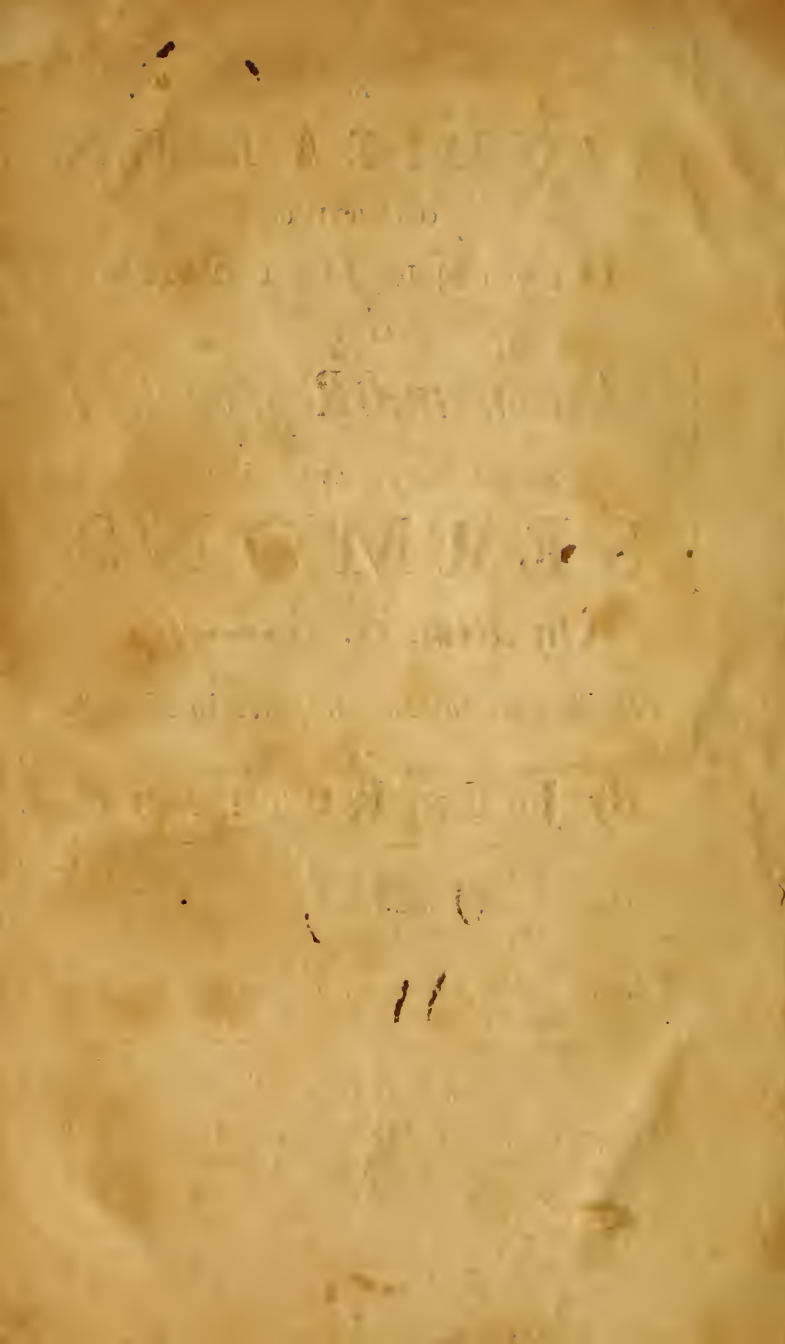
Preached at *Pulham-Margaret* in *Norfolk.*

By JOHN RUTLAND.

Walk about Sion, and go round about her, and tell the Towers thereof; Mark ye well her Bulwarks, and consider her Palaces, that ye may tell the Generation following: For this God is our God for ever and ever; and he will be our Guide even unto Death. Psal. xlviii. 12, 13, 14.

L O N D O N :

Printed for JOHN. MARSHALL at the Bible in
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T H E P R E F A C E.



THAT the Mighty God, (who hath prepared his Throne in Heaven, whose Kingdom ruleth over all,) influenceth, over-ruleth, and directeth all the Acts of all the Children of Men, to issue in the Glory of his Attributes, is the evident Doctrine of many Texts of the Holy Scriptures; and confirmed by the many Acts of Divine Providence therein recorded, as the Malice of *Joseph's* Brethren in selling him into *Egypt*, and casting him into Prison, were both Steps of Ascension to that Dignity and Glory in this World, which God had before determined him. Wherein God's Pre-ordination of that which in the Course of Providence he brought to pass, his Power in preserving his Servant *Joseph* through all his Tryals flattering and threatening, especially in providing for his Favourite *Jacob*, in time of Famine, was conspicuously seen. Thus *Joseph* tells them, *Gen. i. 20.* *But as for you, you thought evil against me, but God meant it unto good.*

The Providential bringing the Blessed Virgin *Mary*, under the Influence of so many casual contingent Causes, which concurred so near to the Execution of the Decree of Christ's Nativity at *Bethlehem*, *Luke ii. 1, 2, 3, 4, 5.* shews plainly, that God doth in his Wisdom execute his Decrees by Ways and Means visibly accidental, and as to the absence of all humane Provision, meerly casual and fortuitous; in which his secret influencing,

directing, and over-ruling, is discovered; by which we may say, *the Hand of the Lord is in all this*, Job xii. 9. Traverse the whole History of the Birth, Life, and Death, of the Blessed Jesus, and compare it with the Prophecies going before of him, and in him we may see, as in a Mirror, that God influenceth, directeth, and over-ruleth, all the Acts of all the Children of Men, to issue in the Glory of his Attributes. These 18 Verses of the 9th of the *Romans*, which are the Subject of the ensuing Discourse, are an unexceptio-
 nable Proof of this Truth; wherein we have the Glory of God's Goodness and Mercy in Saving one, and the Glory of his Justice and Wrath in Reprobating another. All the Transactions of his Divine Providence, being no other than a visible or latent *Energetical* Influence of the divine Will, into, and upon all accidental and fortuitous Causes, whether more remote from the Effect, or more near, whether more hidden, or manifest; whether natural and congruous, or contrary and irritative, in reference to their final Causes; for though these Causes mediate by which God executeth his Decrees, are hidden both from our Senses and our Reason; 1st, Partly by reason of the diverse and various Influence of the same Cause upon different Subjects. 2^d, And to different Ends, some nearer, and to some more extensive. 3^{dly}, As likewise in a different Degree and Measure upon the like Subjects; and 4^{ly}, By reason of some hidden Adjuncts, which are indeed but lesser helping Causes, all which may be learned in the History of *Jacob's* determining the Event of divine Providence concerning *Joseph*, the way of God, being in this respect far above him, and out of his sight; yet in respect to Divine Providence, all things come to pass according to his certain Council, and immutable Will, *being predestinated according to the Purpose of him who worketh all things according to the Council of his own Will*, Ephes. i. 11. I think no Reader of this Ninth of the *Romans*, will deny that the Apostle is handling the Divine Decrees of *Election* and *Reprobation*; even the *Arminians* themselves, as *Hunnius* saith, here the Apostle *in Campum Predestinationis ingredi*, goeth off into the Field of Predestination, and whether they or we make the more genuine Expli-
 cation

plication of the Text, let the Reader judge : They say, in their Synodical Writings of *Dort*, (Explication of the Remonstrants in *Thesis* 1. upon *Romans* ix.) viz. “ The Scope of the Apostle in this Chapter, is to shew, “ God without any Violation of his Promises, to reject the unbelieving *Jews*, though descended from “ *Abraham*, and most observant of the Law; but to be “ able and willing to make them that believe Partakers “ of the Promises, whether they be *Jews* or *Gentiles*, “ not descended from *Abraham*, nor are Observers of “ the Law, this is manifest from the 30, 31, 32 Verses, “ of this Chapter and from the 11th Chapter Verse 1, “ 7, 17. The Position of others of them is, *Viz.* “ The Scope of the Apostle is to defend this Position, “ That the purpose of God hath been from of Old according to his good Pleasure, not to justify, adopt, “ and bless, those who seek Justification from the Law, “ but those who believe the Gospel.” In these two Positions is contained, all the Election of Persons to Glory our Adversaries hold (for Election to Grace, they deny), and both are in Opposition to the Election our Apostle teacheth ; this Election of theirs being no other than a certain preference of Faith, and Charity, &c. in the Soul, and an Edict, or Decree, That, who-soever obtain and persevere in these shall have Eternal Life : Whereas the Election our Apostle teacheth here, is not an Election of Qualities and Conditions, but an Election of Persons, (before they do believe and do any good Works) unto Calling and Salvation. The Causes of Election, why God chooseth one and not another, assigned by the *Arminians*, are found only in Man ; the Causes assigned by the Apostle, of this discriminating one from another, are wholly in God. They teach from this Chapter, how God will justify a Sinner, but I have in these Sermons shewed their Doctrine to be falsely gathered ; and the Subject which the Apostle handles, is, that God out of his meer good Pleasure chooseth and reprobate whom he will, the Virtue or Vice of the Person being no Cause of God’s Act of Ordaining, though in reference to the Order of Retribution, there will be a gradual Difference according to Merit. ’Tis objected that because in Verse 30, the Apostle concludeth the *Gentiles*, which followed

not after Righteousness, have attained to Righteousness and *Israel* that followed after the Law of Righteousness, and attained not unto the Law of Righteousness; therefore in the foregoing Part he handleth the Doctrine of Justification. To this I answer: *First*, They grant such an Election of Persons as truly is to be contained in this Chapter. *Secondly*, Whilst they maintain the way of Justification to be taught in this Chapter, they must needs confound Election and Justification together, which are formally distinct, as the Cause and Effect are. *Thirdly*, We deny the primary and direct Conclusion of the Premises to be contained in the 30 Verse, and the Verses following; or, that the Apostle is there handling the purpose of Election and Reprobation. or, That the first Cause of Election and Reprobation; is there declared. *Fourthly*, We say the primary Conclusion of the foregoing part is, That *Election is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy*. True it is, that the Apostle having taught the terminating of Electing Grace in the Vocation of the *Gentiles*, and a Remnant of the *Jews*, Verse 24, inferreth here the Justification of the *Gentiles*, and Rejection of the *Jews*, as to the greater part of them.

I have not in these Sermons fetch'd Arguments from every Quarter in defence of the Doctrine of irrelative Election, as from the Death of Christ, from the Operation of the Grace of God, in Effectual Calling, and from the Perseverance of the Saints; all which when examined may be found fruitful places of Argument in Defence of the Position; but have contented my self chiefly, if not only, with such as have an immediate Respect to Predestination.

Many Reasons might be alleged, why every Christian Man and Woman should embrace and hold fast this Doctrine of the Divine Decrees of Election and Reprobation, but I shall content my self with mentioning two.

The *First* is from what is essential to this Doctrine, the *Second* is from an Accident of it. *First*, This Doctrine doth best comport and agree with the Attributes of God, with his Omniscience, under which is comprehended his Prescience of things to come, as his perfect Remembrance of things that are past, his Omniscience,

Omnifapiency, or infinite Wisdom, by which he numbereth, timeth, and situateth, (i. e.) disposeth all things; his Omnipotency, by which he moveth all things into Being in Being, and extendeth them to their End; And is it possible for us to imagine, that a God of such Perspicacy, Purity, and Subtilty who makes a Scrutiny into the most minutal parts of the Creation, and takes the cognisance of the *Hairs* of every Man's *Head*, *Luke* xii. 7. whose Providence can meet with no Necessity, and whose Power can be matched with no Opposition; that a God of such adorable Perfections, who worketh all in all in the Means, should make any one Man, and not determine his End? And that he should have only a simple Science or Knowledge, and idle Speculation upon a Creature, about whom so many wonderful Acts of Providence are conversant, and not be resolved of the final State of that particular Person? But because this Doctrine of Election doth best agree with the immutable Will and consummate Wisdom of God, therefore every true Christian should receive and hold fast this Doctrine.

The *Second* Reason I shall give, why every Christian should embrace and maintain this Doctrine, is from an Accident; which though it will not sufficiently evince the Truth, because an Accident may be present in, or absent from its Subject, without the Destruction of it, yet will it in this Case incline us to believe this Doctrine of Divine Decrees to be of God.

Those Doctrines, which were raised up in the Reformation from the Ruins of Christianity made by the Antichristian Synagogue, we ought to embrace and hold fast:

But the Doctrine of Divine Decrees of Election and Reprobation, as we teach, was rais'd up in the Reformation from the Ruins of Christianity made by the Antichristian Synagogue:

Therefore this Doctrine we ought to embrace, and hold fast.

The minor Proposition is abundantly proveable, that this Doctrine, as some of the sincere Milk of the Word was sucked in at the Reformation. *Luther*, the first glorious Instrument in the Protestant Reformation, was a zealous *Predestinarian*, so was *Johannes Oecolampadius*,
Pareus,

Pareus, Zuinglius, Urfinus, Pelicanus, Musculus, Vatablus, Marloratus, Phagius, Pagnius, Munsterus, Eugubinus, Bucer, Piscator; in *Tiguria* many, as *Bullinger, Gualtherus, &c.* of *Geneva*, *Calvin, Viret, Beza, Daneus*, and many more famous Divines for Learning and Piety, Christian Heroes, stout Champions against *Arminian* Doctrine, as against other Parts of Popery; neither are we necessitated to a Cloud of Witnesses abroad, but have abundant evidence of the Truth at home. Of the Church of *England*, as it believed and taught in the Reign of King *Edward*, and under Popish Persecution in the Reign of Queen *Mary*, in the Reign of Queen *Elizabeth*, and King *James*, the Articles of whose Faith are professed by their Successors, the now Church of *England*, the 17th Article of which, is of Predestination and Election. viz.

“Predestination to Life is the everlasting Purpose of
 “God, whereby before the Foundations of the World
 “were laid, he hath constantly decreed by his Council
 “secret to us, to deliver from Curse and Damnation
 “those whom he hath chosen in Christ out of Man-
 “kind, and to bring them by Christ to everlasting Sal-
 “vation as Vessels made to Honour. Therefore they
 “which be endued with so excellent a Benefit of God,
 “be called according to God’s Purpose by his Spirit
 “working in due Season, &c?”

With this Article consenteth the Faith of the reformed Divines in the Countries of *Germany, France, Scotland, Denmark, Geneva, Holland, Switzerland*, as appears by their Society with Archbishop *Parker*, Doctor *Parkhurst* Bishop of *Norwich*, Archbishop *Grindal*, Dr. *Reynolds*, and vast numbers more of Godly Preachers of the Church of *England* in their Writings, Treatises, and Epistles. The Brethren likewise in King *James*’s days unanimously maintained this Article, though they dissented from the Prelacy in many Ceremonies. I make this brief Collection, not because I would have that to be taken simply for Truth, which hath the Majority of Votes, but because a Multitude of People amongst us, unacquainted with the State of the Church, are impos’d upon by unfaithful Men, by pretending the Singularity of our Doctrine, and that no body maintained so horrible a Doctrine, but Mr.

John

John Calvin, and a few of his Followers; whereas in Truth this Christian Doctrine was at the Reformation received by all the *Protestant* Churches, and defended by Men of that Piety and Labour, that the best Divines, who in this day maintain this Truth, will count it no Disgrace to be outshined by. Therefore this Doctrine because it was rais'd up at the Reformation, from the Oppression of Antichristian Darknes, ought to be embrac'd and holden fast. I shall super-add a few Lines of Mr. *Henry Burton* in his Epistle Dedicatory to King *Charles* the 1st in his Book of the Seven Vials, Anno 1628. "We hoped that *Arminian* and *Papist* Doctrine would be hush'd and silenced: We by experience find it quite contrary; some are neither afraid, nor ashamed to say in plain Terms, they must Licence no Books against *Arminians*. Good God! What pitiful Times do we live in! and how different from former, as I was bold to tell my Lord of *London*; but I trust your Majesty will vindicate your Honour herein; God's Truth express'd in Scripture is no changing. This is that we call the Doctrine of the Church of *England*, and no other: This hath been sealed with the Blood of so many Martyrs, witnessed by so many Worthies of our Church for almost this four-score Years without Intermission, whose Writings no Time shall blot out, and ratified by so many Acts of Parliament, as not all the Devils in Hell, nor all the *Arminians* on Earth, shall be able to disanul it: The Gospel shall flourish, maugre all Opposites." Thus he. Wherein the Reader may see two things; *First*, How odious and contrary the *Arminian* Doctrine was to the then Church of *England*, and how contrary they understood and expounded the Articles of Election, to what they do now. *Secondly*, With what Zeal and Vigilancy they did oppose it, joining it together with other parts of *Poperie* so destructive to the Vitals of the *Protestant* Religion, and even to Christianity it self.

Objection. *If we must know the Mind and Will of God by the Reformation, we shall then be at as great a Loss as before, the Reformed differing amongst themselves; besides several Steps have been made, by divers Professions amongst us, towards a further Reformation, which must upon this Supposition be a Stepping out of the Way.* To this I answer: This is a Fallacy from that which is spoken of a part, as if

it was spoken simply or wholly: I don't say we must know the Mind of God, by the Reformation simply, but by the Word of God; but inasmuch as we *Protestants* believe the Reformation to be of God, we are therefore the rather led to believe Election of particular Persons to be of God, because it is one of the Articles of the Reformed Doctrine, and the contrary is *Popish*. And as for the Reformed differing amongst themselves; if it be that one dissenteth in more particulars, from *Popish* Doctrine than another, it is no Reason against my Proposition, which is, That we are to embrace the Doctrine raised up in the Reformation from the Ruins of Antichrist. For then we are to follow the Reformation, so far as they all go together, and when they part, we are to leave the part less Reformed; and to follow the part more Reformed. As for example, *Luther* denied Transubstantiation, and retained Images in Temples; but without any Adoration of them: *Calvin* denied both Transubstantiation, and Consubstantiation, and maintained the pure Institution of the Lord's Supper, dehrined the Images, and threw them out. Now according to our Rule, *Calvin* dissenting in more Particulars from the *Popish* Religion, than *Luther*, we are to follow him. Further, the Rule being true of the continued body of the Reformation, must be generally true in the Distribution of the Parts; and whereas divers Steps have been (by diverse Professions amongst us) gradually made since, towards a further Reformation, can be no Objection to the Proposition; if Steps have been still made from *Popish* Doctrines and Discipline without the Authority of God's Word: as for Example, It is a *Popish* Ordinance to besmear an Infant with Oyl, Spittle, and Salt, and sign it with the Cross, and to have God-father's and God-mothers; the Establiſhed Church amongst us use only pure Water; here we follow them: The Church of *Scotland* reject God-fathers and God-mothers and the Sign of the Cross, as *Popish* Vanities; and here we follow them. The *Baptists* deny Sprinkling to be the right Mode of Baptism, and Infants to be the proper Subjects, and baptize them who make a credible Profession of Christianity; and in this we follow them: Some of us rest on the *Sabbath* Day according to the Commandment, and can neither dispense with *Babylon's* Prophaning of it, by servile Labour, supernecessarily, or diminishing, or altering

tering the Time of it, *Daniel* vii. 25. and herein we follow them : And tho' divers Steps have been made in the Reformation in successive Times, yet being not Steps back, as *Arminianism* ; but forward, as in the instances; we are rather induced to believe we have the Mind of God in them generally, and in this Doctrine in particular. 'Tis true indeed, the Church of *Rome* is such an Antichristian, that we may argue *a proprio* from her Property, which is to corrupt true *Christianity*, and intrude her *Antichristian* Doctrine and Observances upon Christ's Church. 2 *Thess.* ii. 4. *Who opposeth and exalteth above all that is called God, or that is worshiped.*

The *Arminians*, by denying the Doctrine of irresistible and irrelative Election, run into a great many Errors, tending to rase the Foundation of Religion; as,

First, That a Man may be converted to God, become a true Believer, and so be one of those God doth verily love, and upon this his Believing hath elected him to Salvation, through Sanctification of the Spirit, and Belief of the Truth, and so become one of the Godly ; of which the Psalmist saith in the 4th Psalm, *Know that the Lord hath set apart the Man that is Godly for himself*, and being thus truly converted, we hold the Person must certainly be saved, *John* x. 27, 28. *I give unto them eternal Life, and they shall never perish* ; but on the contrary they teach such a Person may revolt, and apostatize from this true Conversion ; and so be none of the Elect, but be hated of God, and deserted by his good Spirit ; and so be by him ordained to Condemnation: Again, this Person may repent, turn again to God, believe in him ; and upon this, God shall love him, take him into the Number of his Elect, inhabit him again by his Spirit, and ordain him to Eternal Life : And again, the same Person shall become an Enemy to God, and God become an Enemy to him, and adjudge him to that horrible and miserable Estate ; and *quoties toties*, how often soever this person shall change, so often God shall ordain him for Heaven or Hell : How incongruous this conditional Election is, to the Being of a God of such adorable Perfections, of Wisdom, Power and Will let every Christian judge.

Secondly, They hold a Person being justified by the Righteousness of Christ, receiv'd by Faith, and so, according to us, must needs be glorified, may have his

Sins imputed to him upon Illapſion, and be damned.

Thirdly, They hold, that Chriſt hath impetrated and obtained nothing more for every Man than the Conſtitution of an uncertain Covenant, which may be broken by the Elect ; ſo that Damnation may befall thoſe under the Covenant of Grace, as well as thoſe under the Covenant of Works.

Fourthly, Notwithſtanding the Death of Chriſt, and the powerful Efficacy of the ſame, it might fall out that not one Man or Woman in the World might be ſav'd.

Fifthly, They contend for ſuch an internal Diſpoſition of Mind in the very Heathens, ſo grateful unto God, that they may pleaſe him, and be ſaved. Therefore the *Jews*, the *Pagans*, the Nominal Chriſtians, following the Light within, or Law of Nature, may be of God, and Sheep of Chriſt, know the Truth, and do the Will of God, be drawn of the Father, hear and learn of the Father, fear God, and work Righteouſneſs, and be of the Truth; ſo that they are ordained to eternal Life, and have it though they never believe in Jeſus Chriſt: All which is contrary to the Goſpel, and muſt needs be calculated to ſerve the Kingdom of Satan.

Sixthly, According to their Doctrine, notwithſtanding the Decree of God, and the Death of Chriſt, the whole Church Militant may fall away, and the Gates of Hell may prevail againſt it.

Seventhly, It blemiſheth and diſparageth the other part of Chriſt's Mediatorial Office, which is that of an Advocate; for hereby the Devil and a Man's own Will ſhall fruſtrate all Chriſt's Endeavours at the Throne of Grace, and procure and effect the Damnation of a great Multitude of Perſons in all Ages, for which he hath been making continual Interceſſion.

Laſtly, They hold the univerſal aſſiſtance of all Grace, ſufficient to ſave all Men, which the *Quakers* ſtoutly defended in their Diſputation; therefore according to them, the Love of the Father, the Death of the Son, the Imputation of his Righteouſneſs, his continual Interceſſion, the Holy Spirit, with all the Powers of the World to come, muſt all ſtay waiting for their Event upon the poor blind dead Sinner's *liberum arbitrium*, his free Will, his act of Election, whether he will be ſaved, or whether he will be damned; which is highly diſhonourable to Almighty God, and repugnant to

our Apostle's Conclusion. *It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* There are many other Errors which some of the *Arminians* are infected with, which I will not charge upon all of them, of the divers Professions of Religion amongst us, the Errors of *Pelagius* and *Socinus*, viz. the Non-Imputation of Original Sin, the absolute Purity of Infants, that Christ was not the Object of Faith to the Old Testament Saints, and that Believers are not justified by the Imputation of Christ's Righteousness. But because I would not dilate my Epistle further, in removing the Prejudices to my Doctrine, I shall pass to the Circumstances and finish.

The Providences of God, like Links in a Chain, lead one to another, and it is not at all uncommon for divers secondary Efficient, and mediate Causes, which in regard to us are contingent, to be us'd to produce the Effect: A less publick Conference of my Cousin *Smith* with *Charles Barret*, in order to reclaim my Cousin's Sister's Son, from the Principles of the People called *Quakers*, gave Occasion of a more publick Disputation at *Pulham Margaret*, August the 1st; where were four of the *Baptist's* Profession, and as many of the *Quakers*, to discourse upon these four Articles: The Fall of *Adam*; Of the Justification of a Sinner; Of the Resurrection of the Body; And of the holy Scripture. The *Baptists* were to confess their Faith on these Heads; and the *Quakers* to assent or dissent, according to their Faith. We had discours'd a very little while upon the first of these Articles, but the *Quakers* urg'd us vehemently with the Causes, in provoking Language; upon which we assign'd the Divine Pre-Ordination, its Place in the Order of Causes, and they taking Occasion from hence, turn'd the whole Disputation upon Election of Persons, we for and they against; quite contrary to our Expectation or Design at that Time: Which Disputation was seconded on their Side, by their Preachings at their publick Meeting-place at *Tisbury*, where a further Defence was made of their opposite Doctrine; which together with the popular Applause and greedy Entertainment, so luscious and flesh-pleasing a Doctrine met with; (For such is the Disposition of Mankind, that if the most necessary Instruments or Means of

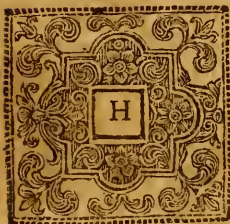
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Salvation be but lodged in their own Will, that they can chose or refuse, repent and convert ; or can have all divine Grace for these Duties, subservient to the innate Powers of their Free-Will, they are then content to lie dormant in the most flesh-pleasing Life ; nay, in the most abominable Filthiness, and in the greatest danger of impending Wrath and Destruction ; so that they delight themselves in their opinionate Potentiality or Ability of making themselves happy, and hereby testify themselves to be most gigantick Enemies against God, that have it in their own power to be holy, and out of his power to hinder them from being happy ; for when they have run the Circle of this Life in actual Rebellion against his Majesty, they can derive his Grace to themselves, and act such Conditions, as shall quit them of their Guilt, and make God their Debtor to save their Souls.) These human Delicacies, the Result of *Arminian* Doctrine, causing natural Men generally to nauseate the Truth, excited our Brethren to desire a Sermon in Defence of Election, at the *Baptist* Meeting-place at *Pulham*, which was followed by others on the same Subject ; which are here by the Importunity of some, after some Months, more publickly divulg'd by Printing, than at the first they were intended in preaching. 'Tis true, they are not altogether the same, for instead of several Observations then made, after Arguments laid down, there are Objections stated and answer'd ; especially in the Case of *Jacob* and *Esau*, divers Quotations are added out of some eminent *Protestant* Divines, which are generally put in the Margin ; and so will not disturb the Reader, which are not inserted there for Ostentation, but for Direction of those who are learned in this World, but yet are prejudic'd by Education, or otherwise, to this Truth of the Gospel ; where they may read, if they please to consult the Authors, that the most famous, learned and godly, and successful Divines in the Reformation, were of the Faith we now teach, from whose Doctrine I have not in the whole Sermons transgress'd, but have closely adher'd to, and very often have used their very Sentences, so far as Memory would assist in my Preaching. I have likewise, for the sake of such as cannot be conversant with these Authors

thors, express'd in *English* what is inserted in the Margin, that the Christian Reader may rejoice in the Harmony of his Faith, with that of Saints in Ages past. Our late Disputation led me to be more argumentative than is usual in Sermons, and indeed a bare Enunciation of Matter would hardly have been so convenient, where the Opposition runs high. I have at the End added the Solution of some Texts of Scripture, out of Dr. Ames's Animadversions on the Thesis of the *Synodical Remonstrants*, and have noted where it begins. The whole is much abbreviated in the transcribing, wherein the Freedom of Expression, is much restrained, from what it was in Pronunciation, which may perhaps to those unacquainted with this Doctrine, render it less intelligible, and indeed the diminishing of the Words, and preserving the Matter and Scope, was no small Difficulty to overcome. If it be strange that I contracted the Sermons to so little, and yet enlarged the Preface so much; I answer the *Arminian* Tares caused it. I did the rather choose these 18 Verses of the 9th of the *Romans* for my Text, partly because the State of the Question in Controversie is here handled, and partly because I never met with a Sermon in *English* upon them, or any large Exposition of the Orthodox, but only such as is in large Volumes, as Annotations or Commentaries, which are in the Hands of but few. I have taken the whole 18 Verses rather than some one of them, because the Apostle lays down, illustrates, and confirms the same Truth in them all; and I believe the Auditory rather chose to have the Apostle's Mind at large than mine. I have this only to excuse my Frailty and Weakness in the Performance, the Dulness of my Conception and Invention, and Want of Knowledge in the deep Mysteries of the Gospel, and Skill in handling the Spiritual Weapons; which with some other Obstacles, render me very unfit for such Service, which I should have been glad to have fallen to the share of some of God's Servants more equally furnish'd to the Labour. The Lord Pardon my Errors, and bless my poor Endeavours to your Souls, that shall read these Sermons, and guide you in all Truth, is the Prayer of your *Servant for Jesus sake,*



A Narrative of the Life of that faithful Minister of the Gospel of Christ, Mr. John Rutland, of Woodbridge in the County of Suffolk, who departed this Life the 27th Day of October 1718. in the 42d Year of his Age.



He was born at *Eastgate* in *Colchester*, descended of Mr. *John Rutland*, his Father, who was of an antient Family in *Rutlandshire*, and Mrs. *Mary Rutland*, his Mother, Daughter of Mr. *Matthew Thurton* in the County of *Suffolk*; these religious Parents are yet living at *Eastgate* in *Colchester* in the County of *Essex*: He was of pregnant Parrs from his Childhood, and had an Aptitude to take Learning. At Six or Seven Years old he could read the Bible well, and was forward in his Accidence; he was faithful to what he undertook, he was very studious, and Night and Day labour'd to improve his time, in reading and study; he was dutiful and obedient to his Parents; he was so disposed to Charity from a Child, that tho' he had but a Half-penny, when he saw a poor Person, he would give it them, if he judg'd them in need.

He had his Education from a publick School-master, while he resided with an Uncle in *Hertfordshire*, where he made a good Proficiency, and by Industry afterward he much improv'd it.

His Temper was affable and courteous, yet of firm Resolution, and vigorous in Action: His Conversion was early, at Thirteen or Fourteen Years of Age, or thereabout, in which there appeared so great a Con-

A NARRATIVE of the Life

cern for the Souls of Men, that on the Occasion of a Neighbour lying drawing on to Death, he so wept for the Man's Soul, until the Pillow, on which he lay, ran down with Tears; possibly these strong Impressions of Grace, so early, were as the first Fruits of that Faithfulness and great Zeal, that did afterward shine so bright in his preaching of, and contending for, the Word of God, and the Truth therein contained, that was once delivered unto the Saints. The Work of God upon his Soul was very evident, in that he so earnestly and constantly prayed to God, obeying the Gospel of Christ in the Love of it, like as a new and heaven-born Babe, crying to the Father of Mercy and the God of all Grace.

When he undertook the Work of the Ministry, being moved thereto by God's Grace, powerfully working upon his own Soul, together with the Call of the People to whom he had joyn'd himself, it was with very great Concern of Spirit; and I must not omit one remarkable Thing relating to this; as he engaged to serve God in the Work of the Ministry, so he covenanted or vowed unto God, that if the Lord would stand by him, and assist him by his Grace and Spirit to preach his Word, he would not make any secular Advantage of it, or Profit by taking Money for himself; the which he faithfully observed, and the Lord never left him, neither preaching, nor disputing. The Success of his Ministry was considerable, seeing the Station he continued in did not render him to be so publick and popular, as otherwise he might have been.

Among the many Gifts God gave him at his Request, he did obtain as God's Gift the Favour of a suitable Wife; with her he lived almost Sixteen Years, and was blessed with an Offspring of Six Children; two only did survive himself. God so hedg'd about and prosper'd his Substance, that tho' he had not a great deal of Riches in the World, yet he lived comfortably, and entertained his Friends courteously, as though there had been no Room for Charity, and his Benevolence to the Poor, to the Widow and the Fatherless, the Sick and Afflicted, as if there had been no Room for hospitable living: The Places where he passed when he journey'd,

of Mr. JOHN RUTLAND.

Woodbridge, and the Towns adjacent, can better set forth this than I can.

As to the Affairs of the World, in which he assisted his Wife in keeping their Shop, his Dispatch in Business, his Justice and Equity in Dealing, his laying out his Money many times with poor Tradesmen to help them, his selling of Goods with so few Words, the Love of them of whom he bought, and the Character given him by them to whom he sold, if enquir'd into, will set this part of his Life in a true Light.

It must be said of him, as of the Righteous, that his Lips fed many; the sweet and faithful Counsel that he gave, the informing the Ignorant; rebuking and exhorting with all long-suffering, so much of his Speech being with Grace season'd with Salt, his spirituallizing Discourse in ordinary Conversation; his Moderation in eating, and drinking, and Temperance in all other parts of his Conversation: Which shews that he was a singular Man, and had learnt to possess his Vessel in Sanctification and Honour.

His great Desire for the Prosperity of *Sion*, (for which he fasted and prayed in Times of Danger) and the Welfare of all God's People, make manifest, that he was pass'd from Death to Life, by his great Love for the Brethren, the Saints, the excellent in the Earth, in whose Society he so much delighted: It was observed, the Loss of good Friends was the greatest Grief he met with in this World.

His Gravity and Sincerity in Behaviour, the Soundness of his Speech, his Uncorruptness of Doctrine, his enduring Hardness as a good Soldier, his visiting the poor Sick or Prisoners, make it evident, that no part of his Master's Work or Commands was grievous to him.

He has been heard to say, 'That he ought to lay down his own Life for the least Truth of God's Word. He feared not the Face of Man whose Breath is in his Nostrils, no Adversary, nor Errour was formidable to him, neither in preaching, disputing or writing, his Soundness of Judgment, his Progress in the Knowledge of the Mystery of Godliness, his holding fast the Form of sound Doctrine, shew, that by Grace, he was *steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as he knew the Lord's Faithfulness* not to forget his Work and Labour of Love. As

A NARRATIVE of the Life

As to his keeping of, and preaching the Seventh Day, as commanded in the Decalogue, tho' he was otherwise minded, than the most of Christ's Church in that particular Matter, he believ'd it, and therefore he preach'd it, and walked in it all his Days; in the latter part of his Life he did more earnestly preach and contend for it, which shews us that he firmly believed the Fourth Command, to stand firm and inviolable in that part which respects the Time, as well as all other parts of the Command; and he thought it was his Duty not to shun to declare the whole Counsel of God, and truly it was matter of Grief, a Man of such Worth should be so slighted on that account. It appeared that he was greatly desirous to promote the Good of all that love our Lord Jesus Christ, by preaching and otherwise, to counsel, advise and assist, by which he shewed his Love to those that he hoped to be Followers of Christ in Truth, though they differed from him in many Things.

His Humility and Condescension in giving of Alms appeared to all, but especially to those whom he believed to be of the Household of Faith, he would bow to them as they bore the Image of Christ, and often show his Abhorrence against a lofty and lordly Way of communicating Alms, saying, Christ would never accept such Alms. Our Lord himself hath told us, *In as much as ye did it to one of the least of these my Brethren, ye did it unto me.*

God assisted him in two publick Disputes, one against a learned Clergyman of the Church of *England*, and the other against the *Quakers*; in both which he gave great Satisfaction to all that knew and loved the Truth, and were Friends to it. His Knowledge of the Tongues, his vast Knowledge of the Scriptures, the Quoting of the Text, the ready Exposition of it, with the Soundness of Argument, the Agreement of the Fathers, that he shewed himself a Workman that needed not to be ashamed, his Enemies themselves being Judges.

Some Years before he died God laid a great Affliction on him by a dangerous Swelling in one of his Knees, on the account of which he receiv'd the Sentence of death in himself; he called for the Pastor and his Friends

of Mr. JOHN RUTLAND.

of the Church, who at his Request and Desire, prayed over him, and anointed him with Oyl in the Name of the Lord; which being done, he immediately left off the Use of all human Means and Medicines in that case, and the Lord restored him in a few days; and he never had any more Pain or Trouble of it more; altho' there were of his Relations, that were conducted to the Grave by the like Disease, as many Families are with Distempers that are hereditary: Our Lord says, *if ye had Faith as a Grain of Mustard-seed, ye might say to this Mountain remove hence*, Mat. xvii. 20. When the Lord was pleased to send a Sickness unto death, he was seized with a Fever going to his Father's House, the Place where he was born: During his Illness, which was about Six Weeks in this Affliction, he was sometimes indispos'd with the Fever in his Head, and sometimes very sensible: Friends and Physicians earnestly desired him to take Advice and use Means from a Doctor, the which he refused, choosing rather to commit himself to the great Physician, who is able to heal with or without Means, if consistent with his own Pleasure; having a *Desire to depart and to be with Christ*, his Lord and Master, rather than continue here: He cared little to speak any thing of this lower World, as one forgetting the things that are behind.

His Discourse was about Jesus Christ, his precious Blood, Redemption by him, and his everlasting and redeeming Love, and Grace by Christ Jesus. On Change into an immortal State, he was heard to say, *there is an Election*, with such a feeling Sense of the Sweetness and Comfort of the Doctrine (as the 17th Article of the Church of *England* doth express it) that when a Friend and Minister assisted him, and prayed with him, he desired he might be led more into the Knowledge of God's everlasting Love; as he had lived in the Faith of it, so in the Comfort of it he desired to die.

As he loved Jesus Christ whom he had not seen, so he loved Christ's Followers whom he had seen: When a Godly Minister came to see him, he embraced him in his Arms, leaving his last Commendation to his distant Relations, said, Tell them that the most Simple Life of Faith upon Jesus Christ is the best Life.

He

A NARRATIVE of the Life

He was heard to say with Hands and Eyes lifted up to Heaven, with great Vehemency, "O mighty God Redeemer do wonderous Things! O mighty Redeemer do wonderous Things! O mighty Redeemer do wonderous Things!" At this Desire of his, God gave Manifestations of Christ's Love to the very last, even at the finishing of the Work of Faith. His dear Wife coming in to see him as her departing Husband, he closed his parched Lips to take his last leave of his loving Wife, he being past Speech, she ask'd him if Christ was precious to him, that he would lift up his Hand; then he did readily, according to his small strength, lift up his Hand and Arm. Thus having kept the Faith, he finished his Course with Joy.

He did not Black affect to wear, nor to dress fine,
But decently, like an Old Puritan Divine,
Grave, Sage, Godly, Ancient, a corner'd Beard did wear,
He marr'd it not, but wore it with his own short Hair.



A N E L E G Y,

On the much Lamented Death of that *Faithful*
and *Laborious* Minister of the Gospel Mr. JOHN
RUTLAND, of *Woodbridge*, in the County of
Suffolk, who Departed this Life, the 27th of
October 1718. In the 42d Year of his Age.

Rev. xiv. 13. *Blessed are the dead that die in the Lord,*

Finis Coronat Omnia.

Written by a Friend of the Deceased.

WHAT dreadful News is this sounds in our Ears,
And fills our Trembling Hearts with pannick Fears?
Is that bright Star, but now which shin'd so bright,
Obscur'd? and left us in the Shades of Night?
No Star so bright in all our Hemisphere,

But

An E L E G Y

But most eclips'd and clouded every where :
 This Taper burnt so bright, began so soon,
 And wasted fast, and so went out by Noon.
 His Tongue was tipt with heav'nly Power divine
 His Faith and Works most gloriously did shine,
 And his great Soul all base Ends did defy,
 His Faith was true, and he did soar on high ;
 He did ascend from all Things that were mean,
 His Heart was pure, his Doctrine always clean ;
 No Rub, nor Flaw that any could espy,
 He always had his Saviour in his Eye,
 And set the Crown upon his royal Head,
 And would not suffer any Thing instead
 Of his Redeemer's Love to have a Place,
 But always taught us we are sav'd by Grace;
 And not in any Thing that was foreseen
 In any Creature, not the best of Men :
 'These heav'nly Mysteries oft he did repeat
 Which from his dear Lips drop'd like Honey sweet,
 In such elegant Strains as silenc'd those
 Which were his very Enemies and Foes.
 No Name nor Fame could ever make him stoop
 To any Thing that was beneath his Hope.
 His End was to exalt his Saviour's Name,
 And not to fly upon the Wings of Fame ;
 His very Soul was noble, great and good,
 His Words were copious not to be withstood ;
 His Gesture grave, all Things with such a Mien,
 The very Like is rarely to be seen ;
 With no affected Airs he did appear,
 He was so just, so holy and sincere ;
 Altho' he was so very wise and learned,
 No Pride at all in him was e'er discerned.
 His humble Soul could stoop to any Thing,
 That might but Honour to his Saviour bring :
 His faithful Works were not at all confin'd,
 But his brave Actions like unto his Mind,
 His Charity it did so far extend
 Unto his very Enemies and Friend,
 Not any Sect or Party, if in need,
 But 'twas his Pleasure to help them with Speed.
 At Liberty he was to serve the Lord,
 According to the Tenor of his Word,

That

An E L E G Y.

That ev'ry Step he took did seem to be
 A most rare Pattern for all Men to see :
 This blessed Saint did run, and run apace
 He'd not give o'er till he had run the Race.
 He did redeem the Time, and won the Prize,
 And is accounted now amongst the wise.
 When he was dying, ready to depart,
 We might observe what then was in his Heart ;
 Just as his very Soul was going forth,
 He left a token of his Saviour's Worth,
 And so immediately he took his Flight
 Above the Skies unto the God of Light ;
 And then immortal Robes he did put on,
 Which shine far brighter than the sapphire Stone :
 He is set down upon the royal Throne,
 And singing Praises to the holy One,
 Amongst the heav'nly Quire he's sounding forth,
 With Hallelujahs, his Redeemer's Worth ;
 And with Perfection he doth brightly shine,
 Amongst those blessed Saints that are divine ;
 And satisfied with those celestial Joys,
 He's gone where Sin, nor Sorrow more annoys.
 Sleep on dear Saint, and take thy glorious Rest
 In thy Redeemer's Love, and on his Breast ;
 And when thy Jesus come with all his Train,
 With Saints and Angels thou'lt appear again.
 Cease then dear Saints, and dry your brinish Tears ;
 For he is got above the Reach of Fears.
 Altho' his Body is lay'd in the Dust,
 He'll come again when Christ doth raise the Just .
 And in the Morning of the Resurrection,
 He'll rise again all brightned with Perfection ;
 A glorious Body then he will receive,
 And Ever Ever with his Jesus live.
 Thou valiant Man, 'tis thou art highly blest :
 Our Loss is great and cannot be express'd.
 It is indeed the sovereign Will of God,
 To thee a Mercy, but to us a Rod.
 And now let us, whom he hath left behind,
 Which did behold the Beauties of his Mind ;
 Pray to the Lord, that he would give us grace,
 That in some Measure we may fill his Place ;
 And that this Man of Honour we may meet,

And

An E L E G Y

And cast our Crowns at our Redeemer's Feet ;
 And pray to Christ his Spouse to keep,
 For he is still the Shepherd of the Sheep.
 Altho' the Church is low, she shall arise,
 And her bright Glory far exceed the Skies :
 In spite of Men and Devils she shall stand,
 She's on a Rock, Christ doth the World command,
 The fall'n Angels shall her not assail,
 She's safe, the Gates of Hell cannot prevail.

A C R O S T I C K,

I t is high Time for us for to arise ;
O let us soar aloft above the Skies,
H ave not our Conversation here below,
N ow is the Time for to prepare to go

R evive us Lord, and grant to us thy Grace,
U ntil we come to see thee Face to Face ;
T ill then, O Lord thou be our Blessed Guide,
L eave us not whatever us betide ;
A nd from thy Precepts never let us slide,
N ow and ever let us live to thee,
D eath comes apace to Old and young you see.

E P I T A P H.

HERE lies interr'd one in his Prime,
 Who did much Work in little Time,
 A Husband, Father, Son, all three,
 In him together did agree ;
 A Faithful Friend, a rare Divine,
 True Virtue all in one did joy
 Now Death, Thou 'ast done thy worst unto my Friend,
 Thou 'ast done thy all, for thou 'ast lost thy Sting.
 Virtue it self was no sufficient Screen,
 To shield him from thy cruel Darts so keen :
 Thou 'ast hid him in the Grave now from our Sight,
 Thou 'ast done thy all, and shown greatest Spight,
 Thou art a Conqueror now but for a Time,
 He'll come again, and then more brightly shine.

He was Born painfully, lived Piously, and died
 Peaceably.

Rom.



ROM. IX. 6—24.

Not as though the Word of God hath taken none Effect. For they are not all Israel, which are of Israel :

Neither because they are the Seed of Abraham, are they all Children: But in Isaac shall thy Seed be called.

That is, They which are the Children of the Flesh, these are not the Children of God: But the Children of the Promise are counted for the Seed.

For this is the Word of Promise, At this Time will I come, and Sarah shall have a Son.

And not only this, but when Rebecca also had conceived by one, even by our Father Isaac, (For the Children being not yet born, neither having done any good or evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth.)

It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there Unrighteousness with God? God forbid.

For he saith to Moses, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy. For the Scripture saith unto Pharaoh, Even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be declared throughout all the Earth.

Therefore hath he Mercy on whom he will have Mercy, and whom he will, he hardneth.

Thou wilt say then unto me, Why doth he yet find Fault? For who hath resisted his Will?

Nay but O Man, who art thou that repliest against God? shall the Thing formed say to him that formed it, Why hast thou made me thus?

Hath not the Potter Power over the Clay, of the same Lump, to make one Vessel unto Honour, and another unto Dishonour?

What if God, willing to shew his Wrath, and to make his Power known, endure d with much Long-suffering the Vessels of Wrath fitted to Destruction:

And that he might makè known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory?



THAT the Apostlic *Paul*, that excellent Organ and Penman of the holy Spirit is handling the sacred Mysteries of *Election* and *Reprobation* in this Chapter, is generally agreed, though about the Explication, Expositors both Ancient and Modern differ; but above all, the *Pelagian* and *Socinian* Errors are most injurious to this divine Truth, who assign the good or bad use of Man's Will, or Foresight

of his Faith or good Works, as Causes without God moving him to elect or reprobate this or that Person. Let us therefore detest Doctrines so abominable to God's Sovereignty, and say with our Lord Jesus, *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes ; for so, O Father, it hath seemed good in thy Sight, Matt. 11. 26.*

Concerning the Coherence of this Chapter, which, together with the two following, contains the Third Part of this Epistle to the *Romans*. Some think it is Explanatory of what the Apostle saith in the 2d Chapter and 11th Verse, *viz. There is no respect of Persons with God*, in the Business of Justification ; so here is no Cause found why God should chuse one and reject another, but the mere good Pleasure of his Will, that the *Jews* which were, and *Gentiles* which now be, are the elect People of God.

Others think that the Apostle having in the 3d, 4th and 5th Chapters treated of the free Justification of a Sinner by the Righteousness of Christ, received by Faith ; in this 9th Chapter sheweth the Subjects of these Favours to be only those, upon whom God of his distinguishing Grace is pleased to confer them.

Others, that he having in the foregoing Chapter, Ver. 29, 30, set forth the Doctrines of Divine Predestination of Men and Women to Glory, and of all the intermediate Acts of Grace conducive thereunto, taketh occasion to answer an Objection made, as an Assumption to the Apostle's Proposition ; but the *Jews* were *fore-known, predestinated, called, justified, &c.* and not the *Gentiles* ; how then cometh it to pass now that God justifieth not the *Jews*, but the *Gentiles* ? for the *Jews* reject this Righteousness for Salvation, which the *Gentiles* trust to : And if this Gradation made by *Paul* be good, it seems rather that the Doctrine of Justification by Faith, is not true, which the *Jews*, the elect People of God, reject ; or that the Nation of the *Jews* of old Elected, are now reprobated ; from whence it will follow, God hath broke his Promise ; for either the Doctrine must be false, which God's People reject, or else the Promise of God must be broken ; but the Promise of God cannot be broken, there-

fore thy Doctrine is false : To these Objections the Apostle answereth in this Chapter, and clears his Doctrine from these invidious Consequences, reconciling the seeming Difficulties ; shewing, the *Jews* indeed to be a People reprobated, as to the greater Part of them ; and therefore no wonder they are ignorant of God's Righteousness, though nevertheless the Word of God is not become of none Effect, or the Promise broken ; because the Promises are not to all the Carnal Seed of *Abraham*, but to his Spiritual Seed ; that is, to the Election of Grace, both *Jews* and *Gentiles* : All Interpreters agree, that the Apostle here treateth of the divorcing of the *Jews*, and calling of the *Gentiles*, which he proveth by the Scriptures of the Old Testament, out of *Isaiah*, *Hosea*, &c.

First, As to the Method of Handling the Doctrine of this Chapter, 'tis obvious that the Apostle bewaileth the miserable Apostacy, Blindness and Rejection of his Nation, to the 6th Verse.

Secondly, He vindicateth the Promises and Word of God, against the Objections of the Carnal *Jews* and *Gentiles*, and proveth his Doctrine to be neither against the Arbitrary Mercy, nor absolute Right of the Creator over the Creature, unto Verse 24.

Thirdly, He declareth the Mystery, which elsewhere, he saith, *was hid from Ages and Generations, which is the Vocation of the Gentiles* ; and then, *the Remnant of Israel* ; all which he proveth out of the Prophets, and this to the end.

In the first and second Verses, *I say the Truth in Christ, I lie not*, &c. we have the solemn Protestation of his excessive Grief for his Brethren the *Jews*, by which he endeavours to allay that Indignation against him, which was rais'd in their malevolent Mind, incensed for his supposed Apostacy and Alienation from them, and to convince them of his inviolable Love and Affection to them, that so their Hearts being mollified, and the Prejudices his Person and Doctrine lay under being removed, he might, if it were possible, by the Grace of God, at least save some of them : And,

First, We have what the Apostle propoundeth to us, and that is his Grief and Sorrow, *I say the Truth*

in Christ, I lie not, my Conscience bearing me Witness in the Holy Ghost, that I have great Heaviness and continual Sorrow in my Heart.

Secondly, We have in the 3d, 4th and 5th Verses, the Reasons of the Proposition, viz. *For my Brethren, my Kinsmen according to the Flesh, &c.*

In the Proposition we have 1st, The Truth of his Sorrow, *I say the Truth in Christ.*

2dly, The Bitterness of it, *I have great Heaviness.*

3dly, The Excess of it, *I could wish my self accursed, &c.*

(1.) We have the Assertion Affirmatively, *I say the Truth*; then negatively, *I lie not, my Lips and Heart agree, I neither lie against my Knowledge, nor yet affirm beyond or without my Knowledge.*

(2.) He calleth three Witnesses to his Vindication. 1. *Christ*, in whom he believeth. 2. His *Conscience*, which is a constant Witness of a Man's Sincerity, 2 Cor. 1. 12. 3. The *Holy Ghost*, who is the *Spirit of Truth*, John 14. 17. by whose Inspiration the Apostle wrote this; the like solemn Affirmation is no where used by the Penmen of the holy Scriptures; hence we may likewise learn the Lawfulness and true use of an Oath.

2dly, We have the *Bitterness of his Sorrow*; 1. Great *Heaviness* in the Discharge of his Apostolick Office, Spiritual Services and Success amongst the *Gentiles*; for which, though otherwise he had Cause of great Joy, yet the Reflection of the Unbelief of his Brethren, was a Load of Grief wonderfully abating that Joy and Exaltation, he might otherwise have had. 2. *Continual Sorrow in my Heart*, whose Grievs far exceed the acutest Pains or Diseases of the Body; this serveth for a severe Rebuke to them, whose continual Sorrow of Heart is, because they cannot persecute their Brethren. 3. We have the Excess of the Apostle's Sorrow in wishing himself accursed from Christ; the Word signifieth a dedicated Gift hung up on the Pillars of a Temple; but by Translation it signifieth those Things which God abominateth; thus *Jericho* and the *Amalechites* were accursed to God; but amongst the *Gentiles*, "Sacred Persons" were said to be *Anathema*, which were devoted to "Gods, Ghosts and Dæmons, and were slain for the
" purging

“ purging and expiating their Cities, when any Plague
 “ or Calamity broke in upon them, which they
 “ thought would be asswaged, when their Gods were
 “ appeased by humane Sacrifices ; to these *Paul* allu-
 “ ding, wisheth himself to be accursed ; thus *Rodolph*.
 “ *Gualterus* upon the Place.

How the Apostle would be accursed, and in respect to what Expositors differ (I will pretermitt many unscriptural Comments;) some say he wished his Body might be slain ; but 'tis not likely the Apostle would here consider that with so great Solemnity, as an Argument of invincible Love to his Brethren, which almost every where else he slights, or rather glories in the Injuries and Loss of, 2 *Cor.* 4. 8, 9, and to the end, *Gal.* 6. 14. Besides, this would bring him nearer to Christ, and not separate him from him. Others think he wisheth to be separate from Christ Soul and Body for ever ; but this hardly consisteth with his entire Love to Christ, and the Preference he ever gives him, thus to prefer his Brethrens Salvation to the Vision and Fruition of him. Others think the Apostle useth such an Hyperbole as he did not well consider, and that his Wish proceedeth from Rashness or Precipitation ; but surely this is not consistent with the Gravity of the Apostle, and his deliberate handling so weighty a Matter in this Epistle, enforced with so many cogent Arguments. *Lastly*, I think his wishing himself *Anathema*, designs the Happiness and Glory which he would be willing to be deprived of to save them from perishing (as if he said, Oh that I were accursed my self alone, that I might perish in the Place of my Brethren, that they might enjoy Salvation;) not that he would be deprived of the Love of Christ to his Soul, nor of his Soul's Love to Christ. We learn here the miserable Estate of these *Jews*, to be in whose Room and Place the Apostle must needs be accursed from Christ ; which Curse contains in it the Loss of God, the Loss of Grace, and the Loss of eternal Happiness, and the sustaining the Vengeance of eternal Fire. Thus we have set forth unto us the Truth and Bitterness, and direful Extent of the Apostle's Sorrow.

Secondly, We have subjoined the Reasons of the Proposition in Ten laudable Adjuncts of his Nation ; first,

because they were his Brethren; for his Brethren he would bear all Injuries, and refuse no Labours, no not the greatest Hardships; next to Christ he loved them best, and would set no Bounds either to his Service or Sufferings. *Gideon* having spoiled *Zeba* and *Zalmunna* of their Power, would nevertheless have spared their Lives, had they been kind to his Brethren, *Judges* 8. 19. This brotherly Love of the Apostle condemneth that unnatural Disposition now, alas, frequently found amongst the aspiring Christians of our Age, who will spare no Cost to keep up their Reputation, and maintain the Friendship of this World to lighten the Burden of the Cross, and widen the Way to Heaven by their Conformity; but scarce find an Opportunity at any time to deal faithfully and heartily with their Brethren about their Souls, or out of the Sufficiency of some, or the Abundance of others to cloath their Backs or fill their Bellies, who are *Fratres uterini*, Brothers and Sisters of the same Bowels; nay, our Apostle would put himself in these Perils for his Kinsmen, wherein is to be understood an *Auxesis*, an increase of Pity upon lesser Obligations. But then we have the Apostle's Limitation, they are Brethren according to the Flesh, *conjuncti Sanguine, sed disjuncti Fide*, united in Blood; but, alas! divided in Religion.

The other Adjuncts are in Verse the 4th, who are *Israelites*, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving the Law and the Service of God, and the Promises.

In this the Apostle celebrateth the Praise and Glory of his Nation, above all the Nations upon Earth, and openly acknowledgeth his own Hope and Happiness, as that of the *Romans*, and all other of the Elect of God in the World, to be derived unto them from the Fathers of the *Jews*, their now glorious Ancestors, the *Jerusalem above, the Mother of us all*, *Gal.* 4. 26. as if the Apostle should say, So far am I from adorning the *Gentiles* with your Praises, and substituting them in your Places, that I teach them all the glorious Manifestations of the Wisdom, Power and Goodness of God were originally to your blessed Ancestors, and thro' our Nation is the Conveyance of the Law, Prophecies, divine Worship, Promises, the Messiah and Saviour of
the

the World. And, first, who are *Israelites*; this first commendable Character of our Apostle, being a Patronymic from that honourable Name which God of old conferred upon that noble Patriarch *Jacob*, when he wrestled with the Angel and prevailed, and so became a Prince, and Overcomer of God himself, the Memorial of which Name must needs be precious to all his Posterity, especially to all his Spiritual Seed, *Gen. 32. 28. 1 Kings 18. 31.*

The 3d Commendation is to whom pertaineth the Adoption, *Exod. 4. 22. Thus saith the Lord, Israel is my Son, my First-born, Levit. 19. 5. And ye shall be a peculiar Treasure above all People.*

The 4th, the Glory, *Levit. 26. 11, 12.* The Presence of God in his Worship is his People's Glory.

5th, The Covenants, (the Plural Number for the Singular by *Enallage*,) or else by the Covenants, because of the divers repeating and renewing the same Covenant. So the Apostle mentioneth the Ark of the Covenant, *Heb. 9. 4.* "Truly, saith *Gualterus*, the "Apostle doth not inconsiderately esteem this amongst "their greatest Dignities, inasmuch as the Glory of "Mankind shineth chiefly in this, that he who is the "chiefest Good, should establish his Covenant with "us, by which he would engage his Faithfulness to "bestow upon us all his Blessings.

The 6th Commendation was the giving of the Law; God was the Author of this Law, and promulgated it with his own Voice; other Nations glory of their Laws, as the Laws of *Lycurgus*, *Solon*, *Rome*, &c. But what are these Laws, in Comparison of this absolute, perfect and Royal Law given to the *Jews*, which is tainted with none of the Corruptions of Humane Laws.

The 7th Commendation is the Worship of God; that is, the right way of Worshipping him, of his own prescribing, which other Nations had not; for all other Nations worshipped according to the Devices of their Princes, Priests, Philosophers, all which was arbitrary, and will worship, *Acts 17. Coloss. 2. 23.*

8thly, The Promises were made and confirmed first unto their Fathers, after they were separated and distinguished from all the Families of the Earth; the
Promises

Promises of the Messiah were made and confirmed to them, viz. *Abraham, Isaac, Jacob, David*, and the rest, they are call'd Heirs of Promise, and that by Way of Eminence, *Acts ii. 39. Heb. vi. 18.*

9thly, The Fathers. What Nation in the World can produce such illustrious Fathers, honour'd with so many divine Visions, advanc'd and sav'd by so many miraculous Deliverances, adorn'd with so many conspicuous Virtues, the very *Chari Dei*, Darlings of Heaven? But above all, the Messiah, who is *over all, God blessed for ever*, drawing his Original, according to the Flesh, from this Stock, wonderfully ennobles it; by which Limitation, according to the Flesh, we learn Christ had another Nature (besides the humane) by which he is *over all, God blessed for ever.*

10thly and Lastly, As in the second Chapter he saith the Name of God is blasphemed, because of their Transgression of the Law, so here because of their rejecting the Gospel, as in *Isaiah xlix. 5. and liii. 1.* and so God's Word in their Estimation is made of none Effect.

Thus having briefly expounded the foregoing Verses, I come to the Text: Ver. 6, 7, 8.

Not as though the Word of God hath taken none Effect. For they are not all Israel, which are of Israel:

Neither because they are the Seed of Abraham, are they all Children: But in Isaac shall thy Seed be called.

That is, They which are the Children of the Flesh, these are not the Children of God: But the Children of the Promise are counted for the Seed.

In this second Part of the Chapter we have the Doctrine of absolute and personal Election to Grace and Glory, flowing from God's eternal Purpose in Christ Jesus before the World began, *2 Tim. i. 9.* or a Vindication of the sovereign and arbitrary Mercy
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of God against three blasphemous Cavillations of the unbelieving *Jews* and carnal *Christians*.

The *First* is a Vindication of his Faithfulness against the Charge of Breach of Covenant, beginning at Ver. 6.

The *Second* is the Vindication of his Justice against the Charge of Injustice, beginning at Ver. 14.

The *Third* is the Vindication of his Mercy against the Charge of Cruelty and Tyranny, from Ver. 19 to Ver. 24.

But first of God's Faithfulness. The Apostle having suggested to the *Jews* in the five foregoing Verses their miserable Estate and Condition in being anathema, doth in this Verse, by a *Prolepsis*, take up and answer an Objection of the *Jews* to his Doctrine, which must be of this Nature.

If thy Doctrine be true, than we *Jews*, which are the People of God, are anathema (*i. e.*) accursed; if we *Jews* are anathema, the Promise of God, Gen. xvii. 7. *And I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant; to be a God unto thee, and thy Seed after thee;* all this is fallen and void.

But according to thy Doctrine, *Paul*, we *Jews* are anathema; therefore according to thy Doctrine, the Word and Promise of God is made void.

To this our Apostle answereth, *Not as tho' the Word of God had taken none effect*, Οὐχ οὖν δι' ὅτι ἐκπλήρωται ὁ λόγος τοῦ Θεοῦ. Translators give us a Reading of these Words something various; *Hierom*, *Non autem quod excideret verbum Dei*: But not because the Word of God hath fallen. *Tremellius* and *Junius*, *Fieri vero non potest*: But it cannot be done. *Piscator*, *Non tamen hac loquor quasi quod*, &c. Nevertheless I don't say these things, as if that the Word of God could have fallen. Here [*I say these things*] is put in as a Supplement, and so the Translator understood an *Ellypsis* to be in the Speech. Whatever small Difference here is, any of these maketh the *Prolepsis* evident enough, and sheweth the Apostle to meet his Adversaries Objection, That tho' the *Jews* reject the Gospel, and so
are

are anathema; nevertheless the Promises of God remain firm to the *Elect*, and that not a Word of God can fall to the Ground, 1 Sam. iii. 19. And in this he agrees with the *Jews*, but denies the Coherence of their Antecedent and Consequent in the major Proposition, and shews the Fallacy of their Enclosure of all the *Israelites* in the Antecedent, and so the Falsity of the Consequent, (*viz.*) *That the Word of God is made of none Effect.* And this he doth by a Division of the Subjects of the Promise, which are the Remnant according to the Election of Grace, from the main Body of the People of the *Jews*, and proveth strongly the Promise to be effectual in all the Subjects of it; *First*, By the Partition of *Israel*. *Secondly*, By the Partition of the Seed of *Abraham*. And, *Thirdly*, By the Partition of the Sons of *Isaac*.

First, By the Partition of *Israel*; *For they are not all Israel that are of Israel.* In the *First* Place we are to understand the Word collectively of all the *Israelites*. In the *Second*, Individually of the Patriarch *Jacob*. The Argument is,

All the *Israelites* are descended from *Israel*;
But all the *Israelites* are not the Sons of Promise
or Election of Grace:

Therefore all that descended from *Israel* are not
the Sons of the Promise, or of the Election of
Grace.

That all the *Israelites* are not the Election of Grace the Apostle in the 11th Chapter proveth out of the First Book of *Kings* xix. *I have reserved to my self Seven Thousand, who have not bowed the Knee to the Image of Baal: Even so then at this present time there is a Remnant according to the Election of Grace*, Rom. ii. 5. And ver. 7. *What then? Israel hath not obtain'd that which he seeketh for; but the Election hath obtain'd it, and the rest were blinded.* Which Place of Scripture fully proves the Minor, that all the *Israelites* are not Sons of Promise, or of the Election of Grace; for some of them were only *Israel* after the Flesh, 1 Cor. x. 7. In the 1st Verse of the 11th Chapter he occupieth an Objection of the *Jews* made to the Conclusion of the 10th Chapter, *Then we Jews are cast away: Nay*, saith the Apostle, *God forbid that his People*
C 2 *should*

should be cast away ; this is *Vox abominantis*, the Language of one that abominateth ; yet he proves the Rejection of the greater Part of *Israel*. The Argument is.

God hath not cast away his People whom he did foreknow ;

But he hath cast away the greater Part of *Israel* :

Therefore the greater Part of *Israel* are not God's People ; whom he did foreknow.

The major Proposition are the Words of the 2d Verse ; the minor is proved out of several Verses of this 11th of *Romans* ; the Conclusion is the Proposition I was to prove.

Object. 1. *Though this proves God hath not made void his Promise in the Rejection of a Part of Israel, yet it proves not but that their Unbelief was the Cause of God's rejecting them.* I answer : 1. Unbelief could not be the Cause of excluding them from Grace, because then the Apostle would have been excluded ; but he was not excluded or rejected, yet he was an Unbeliever. 2. The *Seven Thousand* must have been rejected ; for they were born in Unbelief. 3. The Remnant according to the Election of Grace must have been rejected from Grace, if their Unbelief could have been the Cause : for they also were first in Unbelief.

Object. 2. *The Jews were broken off by Unbelief, ver. 20. therefore Unbelief was the Cause.* To this I answer : If the Question was about the Profession, the Conclusion were true ; but the Question being concerning Election, therefore the Conclusion is false ; for the *Election* obtained it, and the rest were blinded, ver. 7.

Object. 3. *Those Israelites which God hath not cast away, are such as he foreknew would believe ; therefore their Belief is the Cause of their Election, and according to the Nature of contrary Causes, their Unbelief was the Cause of their Non-Election, ver. 2. God hath not cast away his People whom he hath foreknown, that is, whom he foreknew would believe.* I answer : If they mean a meer ineffective Foreknowledge, I deny it to be in God ; but if they mean an affective Foreknowledge, which the Apostle, Chap. viii. 29. joins

joins together with Predestination, as the certain Cause of Adoption, Vocation, Faith and Glory; I grant such a Foreknowledge to be provisional of Faith, and the Cause of their not being cast away: *For whom he did foreknow, those also he did predestinate; and whom he did predestinate, those he also called:* And this Foreknowledge in God being the Cause of Faith, and so the Cause of the Difference between them that are cast away, and them that are saved, Faith cannot be the Cause of that. Lastly, our Adversaries own no divine Predestination and Foreknowledge of the Elect as causal of their Faith, and so blasphemously exempt God from the prime Causality of making the Apostle to differ; and the Seven Thousand which he saith expressly he hath reserv'd, and the Remnant according to the Election of Grace: For God, say they, hath predestinated to save them that believe, not that he hath predestinated any certainly to believe; so that *Abraham, Isaac and Jacob* were no otherwise predestinated by this conditional Predestination, than *Cain, Esau, or Judas*; for they were predestinated to be saved, if they would have believed.

The second Argument of the Apostle is made by the Partition of the Seed of *Abraham* from the Children of *Abraham*, to shew the certain Accomplishment of the Promise, though the major Part of the *Jews* be broken off. By the Seed of *Abraham* he understands all that carnally proceed from the Loins of *Abraham*, and by the Children of *Abraham* he means the Children of the Promise. The Proposition is:

All *Abraham's* Seed are not Children, for *Isaac* and *Ishmael* were *Abraham's* Seed.

But *Isaac* and *Ishmael* were not both Children.

Therefore all *Abraham's* Seed were not Children. And therefore God's Promise is not broke, though many of *Abraham's* natural Seed were rejected. The Apostle explains and applies this Instance, ver. 8, 9.

That is, They which are the Children of the Flesh, these are not the Children of God: But the Children of the Promise are counted for the Seed.

For

*For this is the Word of Promise, At this Time
will I come, and Sarah shall have a Son.*

The Apollle here teacheth the *Jews*, that God is under no Obligation to them from his free Promise, because they are *Abraham's* carnal Seed; for so was *Ishmael* *Abraham's* carnal Seed, but the Promise did not terminate on him. And as was the private Capacity of *Isaac* and *Ishmael* (in *Abraham's* House) respecting Religion, such is the Condition of all true Believers and nominal Christians in the World: So that *Isaac* giveth us a View of all true Christians ingrafted by a living Faith into Christ, and *Ishmael* of all false ones abiding in Christ only by Profession, or held in any other Mistake about their Salvation. The Argument from the Apostle's Words is:

All the Children of God are united to Christ by Faith, and gather'd into the visible Church, as *Isaac* was brought into *Abraham's* Family.

But *Isaac* was brought into *Abraham's* Family *vi* *Promissionis*, by the meer Virtue of the Promise:

Therefore all the Children of God are gathered into the visible Church by the meer Virtue of the Promise.

The major Proposition we may prove out of *Gal. iv. 28. But we Brethren, as Isaac was, are the Children of the Promise*; the minor out of the Oracle, *Gen. xviii. 10. Romans iv. 19.* by which we find *first*, the natural Impossibility of *Isaac's* being born into this World. *Abraham's* Body was now dead, *Sarah's* Body was dead; she had been barren when young, but now is past Age. Thus every Child of God is first dead in Trespasses and Sins, dark in his Understanding, obstinate in his Will, and earthy in his Affections; an Enemy unto God, *Eph. i. 18. and ii. 2, 3.* having no being as a Christian, but in the Promise. *Secondly*, We learn hence the Efficacy of the all-conquering Promise. *Abraham* and *Sarah's* Body is quickned by it, and *Isaac* the Heir, along time before promised, is born into the World by it. Thus it is by an Heir of Promise; when he is dead God quickens him, *Ephes. ii.* when in the Devil's Vassalage, Christ delivereth

vereth him, *Luke xi. 22.* when in his Blood, God saith unto him live, *Ezek. xvi.* and he is born not of the *Will of the Flesh, nor of the Will of Man, but of God,* *John i. 13.* and as in *Isaac* we see the Efficacies of God's Promise, so likewise in him we see the Antecedency of God's Purpose, and the certain Personal Termination of it upon the Subjects for effectual calling and Glory. The Arguments is:

All that are Children of God, and Children of the Promise, as *Isaac* was, are so discriminately in God's eternal Purpose.

But all Believers are Children of the Promise, as *Isaac* was:

Therefore all Believers are Children of God discriminately in God's eternal Purpose.

Isaac was promised long before his Birth generally, *Gen. xii. 3.* more explicitly *chap. xiii. xv.* but yet *Abraham* in *chap. xvi.* mistook the Promise, and saw not his dear Son *Isaac*; but God intended him at first, and knew him, and distinguish'd him in his Purpose from all the Men in the World. In the *xvii*th of *Genesis* a more discriminate Promise is made to *Abraham* of his Son, and that *Sarah* shall bare him. Thus the Promise of God cometh between his Purpose and the Thing promised, and is a Discovery of his Purpose; *Hebrews vi. 17.* *God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel.* God knoweth all his Works at once; *Acts xv. 18.* *Known unto God are all his Works from the Beginning of the World.* Therefore the Person and Calling to Grace must be distinct Acts of God, flowing from his Purpose and determinate Counsel. Thus the *Gentiles* were determin'd by God to be call'd, *ver. 24.* and every particular Person which is call'd; *For as many as were ordain'd to eternal Life, believ'd,* *Acts xiii. 48.*

Thus we have shewn, from the 7th, 8th, and 9th Verses, that the Promises of God are not made of none Effect, but are fully accomplish'd upon all the Heirs of them which are personally design'd and appointed by God to Salvation before the World began, set forth in a second Division of the Subjects of the Promise in the Seed of *Abraham*.

Obj.

Obj. *The Persons Sarah, Hagar, Isaac, and Ishmael are allegorically applied Gal. iv. 21, 22, &c. to set forth the divers Estate and Affections of those who seek Justification by the Law, and of those that seek it by Faith; whereas I teach them to be Patterns of personal and irresistible Election to Grace and Salvation; therefore I teach false.* I answer: It is a Fallacy of the Consequence; for the Apostle teacheth Election in this of the *Romans*, and the Way of Justification in the *Galatians*. One Subject may represent divers Significations. *The Waters wherein the Whore sitteth, are Peoples, Nations, and Tongues, Rev. xvii, 15.* but so they are not in the twelfth of the *Revelations*, where they manifestly signify Persecution. *Isaac and Ishmael* figuratively represent two Sorts of People: *Ergo*, they are not personally related; but who sees not they have a proper Relation as Brothers, and a figurative one besides?

The *Third* Distribution is of *Jacob and Esau*, ver. 10, 11, 12.

And not only this, but when Rebecca also had conceived by one, even by our Father Isaac, (For the Children being not yet born, neither having done any good or evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth.)

It was said unto her, The elder shall serve the younger.

Here the Apostle by a Gradation ascends to a more evident and unexceptionable Proof of the free Election of God, and sovereign Determination of his Grace; and that he is not bound to the carnal Stock of *Abraham*, but makes whom he will Heirs of Grace: And this he doth by a Preoccupation, taking up the *Jews* Objection, viz. No wonder that *Isaac* was blessed, and *Ishmael* rejected, there being so great a Disparity between these two; *Ishmael* was a wild Man, and a Mockers, of an evil and vicious Nature, born of a bond Woman, an *Egyptian*, of a malignant Stock, and a Concubine; whereas *Isaac* was

was a good Man, of a Freewoman, and virtuous, eminent for her Faith, of a good Stock, and in lawful Marriage : Moreover when *Ishmael* was born, his Mother was young, in a vigent, flourishing Age, and *Abraham's* Body was not now dead ; but when our Father *Isaac* was born, his Mother was sunk into decrepit old Age, so that his Birth was the Effect of miraculous Power and Goodness ; therefore there was good Cause for honouring *Isaac* with such Favours, and neglecting *Ishmael*. To this the Apostle answers : *And not only this* ; the like Occupation we have *Rom. v. 3, and viii. 23.* some understand it, *not only this Sarah*, but this *Rebecca*, and some understand it of the Word of Promise ; as if the Apostle should say, Not only *Isaac* was an Heir of Promise, and *Ishmael* passed by ; but *Jacob* likewise was an Heir of Promise, and *Esau* passed by. The Argument is :

Jacob and *Esau* were both the Sons of *Isaac* :

But only *Jacob* was an Heir of Promise, beloved of God and elected, *Esau* being passed by.

Therefore all the Sons of *Isaac* were not Heirs of Promise, blessed of God and elected.

The minor Proposition with the Causes we have in the 11th and 12th Verses, and the supposed Cause of the Difference between *Abraham's* Seed in *Isaac* and *Ishmael*, and *Isaac's* Seed in *Jacob* and *Esau*, remov'd. And first, though they both, viz. *Jacob* and *Esau*, were born of believing Parents, the same pious Father and Mother, both Heirs of Promise, yet *Jacob* was loved, *Esau* was hated. Secondly, They were, as *St. Austin* saith, *uno Concubitu*, and by one Conception, and not under different Affections of their Mother, nor yet different Influences of the Stars, yet God made a vast Difference in the Persons. Thirdly, They were not yet born ; and therefore the Election of the one, and the Leaving of the other to Destruction, was from no Acts of Grace in *Jacob*, either in his Mind or Practice ; nor from any Acts of Rebellion in *Esau*, either of his Mind or Practice ; for they both had done neither Good or Evil. Fourthly, Foreseen Works of Righteousness in *Jacob*, which afterwards he should do, and foreseen Works of Wickedness in *Esau*, which afterwards he should do, was not the Cause of lo-

ving and choosing *Jacob*, and hating and rejecting *Esau*: For it was, *that the Purpose of God according to Election might stand, not of Works, but of him that calleth. Fifthly*, Neither could it be foreseen Faith in *Jacob*, and foreseen Unbelief in *Esau*, that one was elected, and the other left to his Destruction: For, 1. They both were born in Unbelief. *Rom. iii. 9. What then? Are we better than they? No, in no wise: And except a Man be born again, he cannot see the Kingdom of God, John iii. 3.* 2. Faith in the Messiah. Tho' it is not a Work of the Law, yet is it a Work of the Gospel; and so Generally 'tis a Work, and Specifically 'tis an Evangelical One. When the *Jews* said, *John vi. 28. What shall we do, that we may work the Works of God?* Our Lord answereth, *This is the Work of God, That you should believe on him whom he hath sent.* 3. By Works here is to be understood Believing as well as Doing, because they are both Acts of the Creature, and are equally opposed to God the Sovereign, to whose good Pleasure our Election is assigned. 4. If Faith had been excluded from those things which the Apostle excludeth from the Causes of Election, and so had been made a Cause of it, upon which the Blessing of the Election to Glory doth depend, *Paul* would rather have said, That the Purpose of God, according to Election, not of Works, but of Faith; whereas the Apostle saith, *Not of Works, but of him that calleth*: Which Calling of God is before Faith, and the special Cause of it. *Rom. i. 7. Beloved of God, and called to be Saints.* Therefore Election is not of Faith.

Obj. But Faith is every where opposed to Works, *Rom. iii. 27, 28. and iv. 3, 4. therefore, tho' all other Acts of the Creature are exempted from being Causes of Election, Faith is required.*

To this I answer: 'Tis opposed to Works in the Business of Justification. *First*, In reference to the first and second Covenants. *Secondly*, In reference to the Rules of either; the Rule of Good Works is the Law, the Rule of Faith the Gospel, *Rom. iii. 27. Gal. iii. 12.* *Thirdly*, In reference to the different Operations of either; but then it is upon their proper different Subjects; the Law's Precepts work Wrath, but

but the Gospel's Precepts bring Life, *Rom. iv. 14, 15. Gal. iii. 2, 5. and this finally.* But though in these respects, and some others, Faith and good Works are opposed, it followeth not that Faith must be some way causal of all our Blessings in the new Covenant, because 'tis pre-requisite to Glory; 1. 'Tis not causal of it self but 'tis *the gift of God*, *Eph. ii. 8.* 2. Neither is it the cause of Vocation, for that is antecedent and leading to it, *Gal. i. 6. I marvel that you are so soon removed from him that called you into the Grace of Christ.* 3. Neither can it be the Cause of Election of this or that Person to Glory, for then it must be the Cause of God's Love; but it is not the Cause of God's Love; for we love him because he first loved us, and our love ariseth out of our *precious Faith*, *Peter, i. 21. 2 Pet. i. 1.* therefore 'tis not the Cause of our Election: The Love of God and Election of God are such cor-relatives, that whatsoever is excluded from being the Cause of the one, is likewise excluded from being the Cause of the other; for,

1. Whatsoever thing is the Gift of God, that thing is not the Cause of the Love of God, and so not the Cause of the Election of God.

But Faith is the Gift of God, *Phil. i. 29. Eph. ii. 8.*

Therefore Faith is not the Cause of the Election of God.

2. Whatsoever thing is a spiritual Blessing is the consequent of Election:

But Faith is a spiritual Blessing *Ephes. i. 3. Gal. iii. 9. They which be of faith are blessed with faithful Abraham.*

Therefore Faith being the consequent cannot be before Election.

The major is proved out of *Ephes. i. 24. who hath Blessed us with all spirituel Blessings ----- according as he hath chosen us in him before the Foundation of the World.*

3. Our spiritual Blessings come to us as our Adoption.

But our Adoption cometh to us from our Election

lection *Ephes. i. 5. being predestinated unto Adoption of Sons.*

Therefore our Faith being a spiritual Blessing cometh to us from our Election.

And as Faith is denied having any hand in these Blessings, as causal (1) of its own Being, (2) Vocation, (3) Election, and therefore cannot be opposed to Works on these Considerations; so is it denied the primary Causality of good Works, because 'tis God that *worketh in us to will and do of his good Pleasure*; therefore Faith and Works are not opposed in their Cause, for both are from God, *Jam. i. 17.* nor are they opposed in the Subject containing for an adult Christian is the Subject of both: Neither are they opposed in their End. *First*, not in their End of, *1 Peter i. 9. The end of both is Salvation, Matth. v. 12. great is your Reward in Heaven.* *Secondly*, not in their End of, *1 Cor. vi. 20, 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.* *Lastly*, We ought to conclude they are both the Effects of Election; for we are *his workmanship, created in Christ Jesus unto good Works, which God hath before ordained we should walk in, Eph. ii. 10. Redolphus Gualterus*, faith upon this place: (a) "But that which some say concerning Faith is equally frivolous, that God foresaw we should have it; for God foresaw this in us, because he would afterwards bestow it upon us: Because therefore Faith is God's free Gift, they do him no little Dishonour, who make him for his Gift to be the rather bound to us." Thus he. Moreover Faith cannot be the cause of our Election, because of the total Absence of it in a great part of the Elect, *viz.* them that die in Infancy. For either there must be different Causes moving God to elect, or else Infants have Faith, or else they are saved without being Elected, and so are not of the remnant according to the

(a) Quod autem alii de fide dicunt, quam nos habituros esse Deus providerit, æquè frivolum est; nam hanc ideo in nobis providet, quod eam nobis daturus est: quia ergo illa gratuitum ipsius donum est, injuriam illi non parvum faciunt, qui eum magis nobis obstrictum facere conantur, &c.

Election of Grace; which are Absurdities too plain to be proved; whence I argue.

Because Election hath its Being and Efficacy without Faith, therefore Faith is not the Cause of Election; but Election is of meer Grace.

For whatsoever Condition of Man hath its Being of Nature or Merit, must have its Being of meer Grace.

But Election of Men and Women hath not its Being of Nature or Merit therefore Election, &c. hath its Being of meer Grace.

The minor Proposition is the Subject of the 10, 11, 12, 13 Verses. Thus we have shewn what are not the Causes of Election, and so of the Difference between the Elect and Reprobate. I shall in the next place shew what are the Causes of the Difference. And though Election is not caused by, nor terminated upon any, on the account of his Faith and good Works, yet Election itself is the prime efficient Cause of Faith and Salvation, and Vocation is the leading and secondary efficient, and the Purpose of God is the final Cause; *ὅτι ἡ κατ' ἐκλογὴν*, that the purpose of God according to Election *ῥηθὲν* might stand. "This eternal purpose of God was the cause of his making such a Difference between *Esaü* and *Jacob*. *Esaü* was corrupt by Nature, and not less corrupt was *Jacob*, both were conceived in Sin, nevertheless God Loved the one, and Hated the other; verily, not for any inherent Difference, or any thing foreseen, but *κατ' ἐκλογὴν*, because he chose one, and chose not the other." Thus (a) *Paraus* upon the Place. And indeed Election of the one necessarily implieth the Reprobation or Desertion of the other; Election being not the choosing of all, but choosing of some, and this is unto the Adop-

(a) *Causa igitur fuit eternum Dei propositum, quo constituit tale discrimen rerum facere. Prævus fuit Esaü naturæ non minus etiam Jacob, uterque enim conceptus in peccato, & tamen hunc dilexit Deus, illum odio habuit; non utique ob discrimen aliquod inhærens aut prævisum, sed κατ' ἐκλογὴν, quia unum elegit, alterum non elegit. Praeus in loco,*

tion of Children by Jesus Christ to himself κατὰ τὴν ἐυδοκίαν τῆς, according to the good Pleasure of his Will. It was to this ἐυδοκία our Lord attributeth the revealing of the glorious Mysteries of the Gospel to Babes, as the sole Cause and Foundation of it, *Matth.* xi. 26. The Places the Apostle allegeth for the Probation of his Doctrine are, *Gen.* xxv. 23. and *Mal.* i. it was said unto her *the Elder shall serve the Younger*; this was part of the Oracle to *Rebecca* upon her Enquiry, and sets forth unto us the Sovereignty of God, and his arbitrary Disposál of the Sons of Men, according to his absolute Right and Dominion, which he hath over his Creatures, and that himself is under no Law. According to God's Law it was a Blessing to be the Elder; for *First*, the first-born was God's. *Secondly*, the greaest part of the Inheritance was his, *Exod.* xiii. 3, and xxii. 29. *Deut.* xxi. 17. *The first born Sons shall thou give unto me*; and *Thirdly*, the Dignity, *Gen.* xlix. 9. All these were Favours, partly Temporal, and partly Spiritual; Temporal in being invested with greater Power and possessed with greater Inheritance; Spiritual in that it was a Favour sacramental and significative of the Love of God and Adoption of Grace, and an hereditary Right to and Fruition of an eternal Inheritance. Thus the Lord saith to *Pharaoh*, *Exod.* iv. 22. *Israel is my Son, even my first born, and I say unto thee let my Son go*; in this place the Lord sets forth unto us his free Adoption and Grace, in dissevering the *Patriarch Jacob*, who was by Birth the younger, from his Brother *Esau*, who was by birth the Elder, and divesting him of that which was his Right by Nature and by Law, and conferring it upon *Jacob*, as a Specimen of unmerited Grace and Pledge of his free Adoption: And thus the Birth right was *Jacob's*, and upon this account *Israel* was God's first-born. This the Apostle brings as his Hypothesis to illustrate his Thesis of irrespective indefective Election; from whence I argue;

God acteth from the same Causes in choosing and loving some of us *Jews* and *Gentiles*, and rejecting others as he did, in choosing and loving *Jacob* and rejecting *Esau*.

But God acted not from the Causes of any personal

sonal Good or Merit in *Jacob*, or any Viciousness in *Esau*; but from his own sovereign Will and meer good Pleasure in choosing the one, and rejecting the other.

Therefore God acts from his own sovereign Will and meer good Pleasure, in choosing some of us *Jews* and *Gentiles* and rejecting others.

“ And this Example is the rather of moment, because
 “ God did it against his own Laws, in that he took
 “ this Dignity away from *Esau*, the first-born, tho’
 “ in the Law he claims the first-born as his own,
 “ and vindicateth them to himself, and would have
 “ them to be more honourable than their Brethren; but
 “ thus it must be, that the Confidence of the Flesh
 “ might be taken from us, and to manifest that not
 “ only Salvation is of the Election of God, but that
 “ also he is free and bound by no Laws, for the sake
 “ of which he ought to choose this or that Person.
 “ *Gulterus. (a)*

The second Place of Scripture brought by the Apostle is, *Matt. i. 2.* which I will give you in the Periphrase of the said *Gualterus*. “ Where the Lord
 “ sets forth a Dialogue between Himself and *Israel*,
 “ and beginneth, ---I have loved you? *Israel* replieth,
 “ Wherein hast thou loved us? As if they should say,
 “ Verily they are egregious Arguments of thy Love,
 “ that thou hast detained us Exiles and Captives
 “ now in *Babylon*, for the Space of 70 Years, and
 “ being returned thou sufferest us to be vexed with
 “ Treachery and other Injuries of the neighbouring
 “ Nations. To which the Lord answereth, Was not
 “ *Esau*, *Jacob*’s Brother, yet I loved *Jacob* and
 “ hated? *Esau* in this the Lord confuteth them, re-
 “ mitting them to the original Dispensations of his

(a) *Rodolphus Gualterus Tigurrinus* in loco. Estque hoc exemplum eo majoris momenti, quod Deus contra proprias leges fecisse videtur, quando dignitatem hanc primogenito *Esaue* impuit, qui tamen in lege primogenitos tanquam suos sibi vindicat, & eos pro aliis fratribus honoratiores esse voluit; sed ita fieri oportebat ut omnis carnis fiducia nobis eriperetur, utque constaret non modo salutem ab electione Dei pendere, sed hunc quoque omnino liberum, et nullis legibus allicitum esse, propter quas vel hunc, vel illum eligere debeat. &c.

" Providence to their Nation. By the Word *Loving*
 " he signifieth his singular Favour which he fol-
 " lowed *Jacob* with; and by the Word *Hating* he
 " sheweth himself not to be so affected towards *Eſau*,
 " but to will that he should be left to his own De-
 " struction. He also brings forth Arguments of his
 " Love, that he gave to *Jacob*, and his *Posterity*, a
 " Land flowing with Milk and Honey; but *Eſau*
 " placed in a barren Country, and there, though out-
 " ragious, he confined him, that he should not molest
 " the *Jews*: Also that he restored them their Land
 " and Cities, but suffered the Country of the *Edo-*
 " *mites* to lie waste and ruinated; and though these
 " were temporary Benefits; notwithstanding, because
 " they had their Foundation in Christ, who was to
 " be born of *Jacob*, and for whose sake the *Jewish*
 " Commonwealth must needs be preserved until
 " he should be born, *Paul* fitly brings this Place in
 " the present Cause. For unless you can observe
 " Christ in the Posterity of *Jacob*, and that in him
 " they can have rule over the *Edomites*, and the rest
 " of the Nations, the Promise which was made to
 " *Rebecca* would have become void. For though
 " *David* subdued the *Edomites*, that Government
 " was but short, and scarce worthy to be counted that
 " it should be adorned with so peculiar a Prophecy,
 " unless under it you shall consider a Type of the
 " Kingdom of Christ." Thus he.

To this Doctrine of personal and irrelative E-
 lection, as set forth in the Partition of *Jacob* and
Eſau, many things are objected. *First*, That the A-
 postle in this Chapter is shewing that 'tis the Purpose of
 God not to justify and bless them who seek Right-
 eousness by the Law, but to justify, and adopt, and
 bless them who believe the Gospel.

To this I answer: It is not at all probable, that the
 Apostle in the 1st and 2d Chapters having proved
 the *Jews* and *Gentiles* to be all alike miserable by Na-
 ture, and Life, and incapable of being justified by the
 Law, and in the 3d, 4th and 5th, proposed to them
 Christ, and the Righteousness of his Blood, as the
 one and only Cause of Remission of Sin, Justification,
 and Reconciliation with God; and having given Ex-
 amples

amples of *Abraham* and *David* believing in it, and trusting to it; and in the 6th Chapter illustrated this by the Use and End of Baptism; and in the 7th, confirmed it by the Believers Freedom from the Dominion of Sin, and Divorce from the Law; and in the 8th absolute Exemption from Condemnation, and final Preseverance; that after all this, so fully handled in the eight foregoing Chapters, the Apostle should begin again, and obscurely handle the same Doctrine. The Proposition of the *Jews* is supposed by us on both sides to be,—*Paul* preacheth false Doctrine.

The objection to him is,---If your Doctrine of Justification be true, then we *Jews* that don't beleive it cannot be saved; if we *Jews* that don't believe your Doctrine are not saved, then God's Promise is fallen and of none Effect.---But the Promise of God cannot fall, and become of none effect; therefore we *Jews* are saved without believing your Doctrine; therefore your Doctrine of Justification is false Doctrine---So that by the Apostle's *Anthypophora* the *Jews* prove two things; the one as consequent of the other. The *First* is, They are saved by the Promises without his Doctrine of Justification. The *Second* is, His Doctrine is false. Both these they prove by God's Promise as their Medium; the Apostle joins issue with them, agreeing upon the same Medium, and by a *Strophe* turns the Conclusion against them in these eight Verses: His Proposition is: Though you *Jews* are not saved, God's Promise standeth fast, The Argument is:

(1.) If God's Promise stood fast, though the greater Part of *Israel* were not Subjects of it; and were not saved; if the Promise of God stand fast, though the greater part of the Seed of *Abraham* were not Subjects of it; and, if the promise of God stand fast, though both the Sons of *Ishaac* were not Subjects of it; then it may stand fast, though the greater Part of *Israel* now be not Subjects of it: But the Antecedent is true, therefore the Consequent.

(2.) Again, If the Promise of God stand fast, though the greater part of *Israel* now be not Heirs of it, and so not saved; then my Doctrine of Justification may be true, though the greater Part of *Israel* reject

it: But the Antecedent is true, therefore the Consequent.

(3.) The Apostle doth not here handle the Justification of a Sinner, because he saith nothing of it, or of its Concomitants, nothing of Remission of Sin, nor of Propitiation, nor of Redemption, or Reconciliation; neither doth he say any thing here of Christ, as the Author, or of his Blood and Righteousness, as the meritorious and material Causes of our Justification; nor doth he say any thing of God the Father his imputing it, which is the formal Cause, nor yet doth he say any thing here, in all his whole Argument, of Faith, which some Divines call the Instrumental Cause, under which Grace by a Metonymy, the the *Blessing* of Justification, is frequently set forth unto us; whence I argue:

Where none of these are handled, the Doctrine of Justification is not taught.

But in these thirteen Verses none of these are handled.

Therefore in these thirteen Verses the Doctrine of Justification is not taught.

(4.) Whereas they say God's Purpose is to cast off the *Jews* for their Unbelief, and to make the *Gentiles* his People, because they beleive.----- I answer: If the Apostle is teaching that Unbelievers are cast off for their Unbelief, and that Election of Believers is for their Faith's sake; then he don't teach of that Election to Grace, of which those that Believe not partake---But he doth teach of that Election to Grace, of which those who believe not do partake, ver. 24. even us whom *he had called, not of the Jews only, but also of the Gentiles*. As he saith also in *Osee*, &c.---- Therefore he doth not teach, that Unbelievers are cast off for their Unbelief, and, that Election of Believers is for their Faith's sake; neither doth that Observation of the Apostle, *when they had done neither good or evil*, at all agree with any such casting off Unbelievers, or Electing Believers.

Mr. *Loveday* in his Book of Reprobation Reprobated saith " Election and Faith may be taken one for the " other ".

I answer: If *credo* and *eligo* be synonymous, they are indeed convertible Terms, and it matters not much, whether

whether by Election or believing the Greek Word *ἐκλογὴ* be rendred; but in as much as there is such a vast Difference between these two, it would be a great Transgression to change one for the other. In *John* iv. 16. *Ye have not chosen me, but I have chosen you*, which will be by this Change, *Ye have not believed me, but I have believed you*. Again *Verse* 19. *I have chosen you out of the World* must be *I have believed you out of the World*. But what honest Mind can bear so perverse a Construction of a Word, wherein the Emphasis of the Sentence lieth; and if once Words can suffer such a moveable Signification, every Heretick may at his Pleasure with feigned Words make Merchandise of us: But let us try how this Conversion will do in the place before us *Verse* 11. *That the Purpose of God according to Election might stand*, viz. *That the Purpose of God according to Faith might stand*; and Faith being a Grace within us, then if our Faith may be changed unto Unbelief, as these Men teach it may, and that we may fall away, then God's Purpose of Saving us may be turned into a Purpose of Damning of us; and so the Purpose of God, concerning the Salvation of this or that Believer, must be mutable, as this supposed State of a Believer is: But this is abominable; for *I am God, and change not*. *Mal.* iii. 6.

Thirdly, It is Objected, That, *Jacob* and *Esau* thus conditioned are not to be understood in a proper Sense of their Persons, but figuratively only; and so they are an Allegory, *Esau* setting forth unto us those who seek Justification by the Law, and *Jacob* those who seek it by Faith. To this I answer: How this can be according to their own Judgment I don't see, for.

(1) They hold *Esau* to be a Person saved, and if so, it was by Faith in Christ, and so many Sins must be forgiven him; and how he cannot set forth unto us those who seek Justification by the Law, and attain not unto the Righteousness that is by Faith, I do not see.

(2) They hold there was no other Predestination, of *Esau's* eternal State, than what was common to *Jacob* with him, both being purposed by God to Salvation, upon Condition of Believing, and they were

both born of one free Woman, and at one time, and under one Dispensation, be it Law or Gospel, and how two Persons, thus exactly circumstantiated in spiritual Things, could be Types of such different Conditions and People, I don't see. The Occasion that the Apostle to the *Galatians* takes to Decypher *Jerusalem* that then was, by *Hagar* and *Ishmael*, was, because the Mother was a Bond Woman, and the Son born after the Flesh, in Comparison of *Isaac*, who was born by Promise.

(3) I hold these Persons can be no fit Types of those who seek Justification by Works, and those who seek it by Believing; because these two Persons are considered in such a Capacity, as neither admits of one's working, or the other's Believing; they both *Being not yet Born*, having done neither Good or Evil.

(4) It is plain, the Apostle is proving his Position, (*viz.*) *The Word of God is not made of none effect*; For which Cause he distinguisheth between *Israel* and *Israel*, (*viz.*) *For they are not all Israel which are of Israel*. Again, *Neither because they are the Seed of Abraham*; and again, by Apposition, that is, *not the Children of the Flesh are the Children of God*, &c. and in the 10th Verse, *and not only so, but Rebecca*, &c. which is Conjunctive to the other two Instances, and more full and Demonstrative of the absolute Defect of all Causes, Natural and Meritorious, ascribing the whole Cause to the meer good Pleasure of God. This 11th Verse is added to the other, by way of Amplification, and is a farther Demonstration of the Efficacy of God's Purpose, without respect to any previous Qualification, and is brought in with a *Conjunction Causal*, as the other Instances were. All which are unexceptionable Proofs of God's Faithfulness in performing his Promise to those very Persons they were made to; whereas, if they were allegorically intended to set forth to us, those who seek Justification by Works, and those who seek it by Faith, they could be no Proof of God's Faithfulness in keeping his Promise: For 'tis not the Order of the Salvation, but the Execution of the Order, that proveth God Faithful. Therefore this Instance of *Jacob* and *Esau* is to be understood

understood expositively, and they are examples of God's Predestination.

Fourthly, 'Tis objected, That *Jacob* and *Esau* here are not to be taken personally, but collectivly of the *Israelites* and *Edomites*. I answer: That they were to be understood of the Persons *Jacob* and *Esau* individually, in some respect, and collectivly of their Posterities, in other respects. I grant, many Texts of Scripture have not only an immediate Respect to the next Subject, but an extensive Respect to remote Subjects but that the Persons *Jacob* and *Esau*, are in this place to be understood, besides other Reasons, this one seem valid, viz. they that were in Being, whose Strugling in the Womb occasion'd *Rebecca* to enquire at the Oracle, were the Persons the Apostle saith were not yet Born; but *Jacob* and *Esau* were the only Persons in Being strugling in the Womb, having done neither Good or Evil; therefore the Persons *Jacob* and *Esau* are here truly understood by the γεννητέων, the Children not yet Born; And though Mr. Loveday denies the Place to be rightly supply'd by Children, yet *Sedulius*, *Scotus*, *Beza*, *Paræus*, *Bullinger*, *Castellianus*, and all the rest which I have seen, supply the Place with either *natis*, *foetibus*, *partu*, *pueris*, (i. e.) Children, Young, Fruits, Sons. 2dly, They allege the Oracle *Gen. xxv. 23.* where 'tis read, *two Nations are in thy Womb*, and *two Manner* of People shall be separated from thy Bowels, and the one People shall be stronger than the other People, and the Elder shall serve the Younger; it it true these Words are expressive of the successive Nations, these two Fathers, but then inasmuch as they are described to be in her Womb, it is a figurative Speech, and by a Metonymy of the Effect for the Efficient, the Nations are put for their respective Progenitors; for the Nations were not truly in her Womb, otherwise than seminally and virtually, and not actually. *Secondly*, That what was said of the Children doth properly agree with the Nations, is true. *Thirdly*, That what was said properly of the Nations arising of these two Brothers, may be said of the Brothers themselves, by a Synecdoche of a Member of the Oracle. *Fourthly*, That all this hindreth not but that our Apostle doth accommodate this Relation to the diverse State of *Jacob* and *Esau*, personally, as

well

well as collectively ; for what the Oracle speaks figuratively of the Place of the Nations, (*viz.*) *Rebecca's Womb* and their Birth, that the Apostle speaks properly of *Jacob* and *Esau*. Such Alterations, sometimes of the Subject, sometimes of some Member of the Description, is frequent in bringing Prophecies out of the Old Testament into the New : Thus in *Psal.* cxviii. some Things agree to *David* only, as, *I shall not die, but live* ; and some Things to *David* and *Christ* both, thus, *The Stone which the Builders refused* : The Builders in the Psalm are the Princes in the Gospel, the Builders are the Priests ; yet both Places speak of *Christ*, though some particulars agree only to him : So likewise here of *Jacob* and *Esau*, some Particulars agree only to them, and some to their Posterity.

Fifthly, It is objected, *That the Apostle in this Place doth not handle eternal Predestination of some to everlasting Life, and others to Death ; but only an external Prerogative, because it is said, The Elder shall serve the Younger, &c.*

To this I answer : That which the Apostle wisheth himself to be for the sake of his Brethren, that they were in their cast off State what *Esau* was, by whom their cast off State is set forth to us ; but the Apostle wisheth himself to be accursed from *Christ*, and their cast off State was from the Blessings of the Covenant of Grace, from the Promises, from Calling, from Adoption, and from Glory : Therefore *Esau* was without the Promises, Calling, Adoption, and eternal Life.

Again, The Disposing of *Jacob* and *Esau* is said to be, *That the Purpose of God according to Election might stand, not of Works, but of him that calleth*. Now can we imagine the Apostle would so solemnly assign so high a Cause for the divesting *Esau* and investing *Jacob* with outward Blessings, which is every where else, when mention'd, alleged as the final Cause of the eternal Salvation ? Thus *Rom.* viii. 28. *Ephes.* i. 9, 11. 2 *Tim.* i. 9. And indeed, what else can the Apostle intend by *the Purpose of God according to Election* ; but Election of Grace, as he expresth it in Chap. v. Ver. 5 ? *There is a Remnant according to the Election*

Election of Grace, and that he saith, *not of Works, but of him that calleth*. What else should this teach us, than that *Jacob's Calling*, and so ours, is of meer Grace, respecting not our earthly, but our heavenly Calling? Thus our Apostle *Gal. i. 15. But when it pleased God who separated me from my Mother's Womb and called me by his Grace*. So in the 6th verse of the 11 Chap. and if by Grace, then it is no more of Works, that is Election to Eternal Life; and in Ver. 7. *The Election hath obtained it*, that is, the People elected to Salvation as the end, hath obtained justifying Faith, and the rest were blinded, that is, the Mysteries of the Gospel were hid from them. *Matth xi. 25*. So verse 28, the Apostle speaking of his Nation saith, *As concerning the Gospel they are Enemies for your sake, but as touching the Election they are beloved for the Father's sake*. In all these Places it's manifest he intends Election to Eternal Life, and 'tis equally evident, that the Election handled here is the same with that handled in our Text; But the Election handled here is the Election of Grace and Eternal Life; Therefore the Election in our Text is the Election of Grace to Eternal Life. *Paræus* saith, "Why should we hope for the Salvation of the *Jews*, when they are Enemies of the Gospel? Indeed now they are so, but that Nation don't cease being dear to God, because of the Election once done; neither is the Election become void by the Perfidiousness of some, who now hate the Gospel, when the Gifts and Calling of God are without Repentance: If therefore the Vigour of Election endure yet in that Nation, verily we may hope for their Conversion.

Neither did *Esau* shadow out the Reprobation of his Posterity only, but he himself was reprobated from the Covenant and Salvation: For if he was Elect, how could he be a Type of the Reprobation of others? But the Apostle tells us what he was, *Heb. xii. 16*. whereas our Adversaries allege the words of the Oracle, *the greater shall serve the lesser*; that it means only temporal Servitude. I Answer: This was never fulfilled in the persons *Jacob* and *Esau* by a Temporal Servitude; Therefore the Servitude of *Esau* must be understood of his being deprived of the Primogeniture, or Birth Right, which was a Type of Grace and Adoption, as we observed

served before, though it is true of his Posterity temporally, who served the *Israelites* from *David's* Conquest, 2 *Samuel* viii. but it was but for a while.

Secondly, To that part of the Objection made to our Application of that Place in *Malachy*, viz. *Jacob have I loved and Esau have I hated*; that it does not intend Election to Salvation, I shall Answer in the Words of (a) *Luther*, in his Book *de Servo Arbitrio*, "That though *Malachy* speaketh only of a Temporal Affliction, nevertheless he overthrows Free Will; for by this place of *Malachy* the Apostle proveth that the Affliction was brought upon *Esau* by the meer Displeasure of God without his own Desert; for why God should love *Jacob* and hate *Esau*, the Apostle denies to have been for their good or bad Works, but only in the purpose of God, who calleth or not calleth; for neither doth God reprehend by *Malachy* them which would build the Desolations, but upbraideth the Ingratitude of the *Israelites*, that when he had loved them, they neither loved him again as a Father, nor yet feared him as a Lord; but that he loveth them,

(a) Primo, Concessione quod etsi *Malachias* tantum de temporali Afflictione loqueretur, rueret tamen liberum Arbitrium, quia *Paulus* *Malachia* dicto probat illam Afflictionem sine merito, solumque Dei odio, allatam *Esau*: Cur enim Deus dilexerit *Jacobum*, oderit *Esauum*, causam Apostolus negat fuisse in bonis vel malis eorum meritis, sed in solo Dei vocantis, vel non vocantis, proposito. Secundo, neque enim Deus apud *Malachiam* reprehendit eos qui eam extruere volebant, sed *Israelitis* exprobat Ingratitudinem, quod cum eos dilexerit, illi vicissim neque diligant ut Patrem, neque timeant ut Dominum. Dilexisse autem se probat tam Scripturam quam opere, nempe quod cum *Jacob* & *Esau* essent Fratres, ut *Moses* scribit *Gen. 29. Jacob* tamen dilexerit, & elegerit, antequam nasceretur: *Esau* vero sic oderit, ut regionem ejus redegerit in solitudinem, deinde ea pertinacia odiat & pergat, ut cum *Jacob* reduxerit de Captivitate, & restituerit, *Idumeos* tamen non sinat restitui, sed etiam si dixerint sese velle ædificare, ipse minetur eis Destructionem; non igitur hic reprehenditur temeritas *Idumæorum*, sed ingratitude Filiorum *Jacob*, quod non vident quid illis conferat, & fratribus suis *Idumæis* auferat, nulla causa, nisi quia hic odit, illic amat: Quomodo nunc stabit quod Prophetæ de temporaria Afflictione loqueretur? cum evidentibus verbis testetur sese loqui de duobus Populis, a duobus Patriarchis natis, illum susceptum in populum, & servatum, hunc vero relictum, & tandem destructum; suscipere vero in populum, & non suscipere in populum, non pertinet ad temporalia bona, vel mala, tantum, sed ad omnia, neque enim Deus noster tantum temporalium, &c.

"he

“ he proveth as well by Scripture as by Providence, to
 “ wit, that when *Jacob* and *Esau* were Brethren, as
 “ *Moses* writes, *Gen.* 25, yet he loved and chose *Jacob*
 “ before he was born, but he hated *Esau*, so that he
 “ turned his Countrey into a Wilderness, and continu-
 “ ed his Indignation against him to that height, that
 “ when he brought back *Jacob* and restored him from
 “ Captivity, yet he suffered not the *Edomites* to be re-
 “ stored; for though they said they would build, yet he
 “ threatened their Destruction; therefore the Rashness
 “ of the *Edomites* is not here reprehended, but the Ini-
 “ quity of the Sons of *Jacob*, which see not the Blessings
 “ he bestoweth on them, and taketh away from their
 “ Brethren the *Idumeans*, for no cause, but for that he
 “ hates here and loves there. How will that Doctrine
 “ stand now, that the Prophet speaketh here only of
 “ Temporal Afflictions? When in plain Words he testi-
 “ fieth that he speaketh here concerning two People,
 “ descended from two Patriarchs, the one received and
 “ preserved a People, and the other left and at last de-
 “ stroyed: To be taken for a People, or not to be taken
 “ for a People, pertain not to Temporal Good or Evil
 “ only, but to all; for neither is our God the God of
 “ Temporal Blessings only, but of all Blessings.” Thus
Luther.

Thirdly, Those Privileges and Blessings the Elect
 Gentiles were Invelled with, the Nations of the
Jews were divested of; and those Privileges the
 Nations of the *Jews* were divested of, *Ishmael* and
Esau were Examples of:

But those Privileges the *Elect Gentiles* were invest-
 ed with, were the Riches of Glory, the Covenants,
 and Promises, and Calling out of Darkness, v. 23,
 and 24. and to make known the Riches of his Glory
 on the Vessels of Mercy afore-prepared to Glory, even
 us whom he hath called, &c.

Therefore those Privileges that *Ishmael* and *Esau* were
 Examples of being denied, were the Riches of Glo-
 ry, and the Covenants, Promises of Grace and Calling.

Sixthly, It is Objected If *Ishmael* and *Esau* are thus
 considered in a Personal Capacity, and also their Poster-
 ities Collectively by them, then all their Posterities are ex-
 cluded from the Grace of Salvation: But their Posterities

are not excluded from the Grace of Salvation ; therefore not they.

To this I answer : It followeth not ; for by the Argument a *Natura contrarium*, *Isaac* and *Jacob* are considered in a Personal Capacity, and also their Posterity collectively by them, and they both are included in the Grace of Salvation. Are all their Posterity therefore included in the Grace of Salvation ? Surely no : for the Apostle is now proving the contrary ; and as they are not all included necessarily, and yet *Isaac* and *Jacob* saved ; so *Ishmael* and *Esau's* Posterity are not all excluded Salvation, though they perish. But the Design of the Apostle in these Instances of *Jacob* and *Esau*, individually and collectively, is to demonstrate Calling and Salvation to be according to the Purpose of free Election and Mercy.

Obj. 7. *Some say that Election is National, and the whole People of Israel were the Elect of God, thou art an Holy People, Deut. 7. 6. So that it is no such great Favour to be Elect ; and consequently there is no such thing as absolute irresistible Election of particular Persons to Salvation.*

To this I answer : There is a National Election, which is an Election of the People containing, which is the Election in *Genesis* xxv, 23. and in *Deut.* vii. 6. and there is a Personal Election, which is an Election of the Persons contained, which is the Election handled by *Paul* in this very place : By the first Election the Nation of the *Israelites* were chosen, and not only the *Edomites*, but all other Nations, rejected ; for so our Apostle tells us, for the *Gentiles* to be fellow Heirs, that is, with the *Jews*, was a *Mystery, which had been hid from Ages, Ephes.* iii. 5, and 9. and this Election consisteth in these several things. First out of this People were raised up all his Dignitaries and Favourites, generally speaking, his Priests, Prophets, and Kings, *Psal.* 87. his *Foundations are in the Holy Mountains*, that is, of *Jacob*, and in the last Verse, *all my Springs are in thee*, all my Favorites are in thee, *i. e. Zion*, which I love and honour on Earth, by whom I serve the Purposes of my Grace. It is according to this National Election, that the *Messiah*, the Restorer of Mankind was raised up of *Jacob*, and according to this that the Divine Law, the
only

only perfect Rule of Life in the World, was delivered to this Nation; and according to this, that the Revelation of the Covenant of Grace, and the so frequent Renewal of it, and further Discovery of it, which was made to Priests, Prophets and Kings, was made to this Nation; and according to this, that the true Way of Divine Worship was committed to this Nation; and according to this, that all the Divine Law, Psalms, and Prophecies were committed to, and conveyed through this Nation; and according to this all the Symbols of Grace, Tabernacle, Ark, Circumcision, Sacrifices, adorned this Nation; and it was according to this that the *Messiah* was sent, not but to the *lost Sheep of the House of Israel*, *Matthew 15*. And according to this, that the Twelve Apostles of the Lamb, whose Names are engraven upon the Foundations of the new *Jerusalem*, descended of this Nation; it is according to this that every true Believer is called a *Jew*, and all others are the Synagogue of *Satan*, *Revel. 2*, and *9*. 'tis according to this, that the *Jews* in all the Scripture are preferred to the *Gentiles*; 'tis according to this, Twelve Thousand are Sealed out of every Tribe of *Israel* first, and then the *Gentiles*, *Rev. vii. 12*. 'tis according to this, that the *Jews* are the Bride the Lamb's Wife, *Psalms xlv. 10, 11, 12, 13*, *Rev. xix. 7*. and that the glorious Kingdom of Christ is said to be the State of the new *Jerusalem*. Maugre all Religion derived to us from Devils, Oracles, Sybils, Philosophers, Priests of the Gentiles, Light of Nature, nothing is Divine but what hath come to us through the Loins of *Jacob*; even Gospel Blessings are the *Jews* Spiritual Things, *Rom. xv. 27*. but alas, *all are not Israel that are of Israel*. *Calvin* upon *Gen. 25*. after having explain'd the 23d verse, (a) "Now ariseth a

(a) Nunc exoritur nobis Quæstio; nam quum de priori specie Electionis *Moses* nunc tractat, *Paulus* ad secundam torquet ejus Verba, siquidem dum probaret, vult non omnes, qui origine sunt *Judai*, esse vitæ Hæredes, nec omnes, qui secundum Carnem ex *Jacob* descendunt, pro veris *Israelitis* haberi, sed Deum pro suo beneplacito, quo voluit eligere, testimonium hoc adduci, *major serviet minori*, *Rom. 9. 12*.

“Question (saith he); for when *Moses* handleth the
 “first kind of Election, *Paul* turns his Words to the
 “second; for that he would prove not all that are *Jews*
 “by Nation, are Heirs of Life, neither all that descend-
 “ed from *Jacob*, according to the Flesh, are to be ac-
 “counted for true *Israelites*, but those which God of
 “his own good pleasure is pleased to choose: for which
 “he brings this Testimony, *The elder shall serve the*
 “*younger*. They that endeavour to extinguish the Doc-
 “trine of free absolute Election, would fain perswade
 “us the Words of *Paul* are to be understood only of an
 “outward Calling, but the Context plainly disclaims
 “that; and whilst they would bring a Mitt of Dark-
 “ness over so plain a Truth, they shew themselves to
 “be not only insipid, but impudent. Let not *Esau* (say
 “they) glory in the Flesh, his Dignity is translated to his
 “younger Brother; because here is a new Promise made;
 “we grant what they say to be partly true, but we say
 “they omit that which is the principal thing in this Cause;

Qui Doctrinam gratuita Electionis extinguere conantur, persuadere cuperent, *Pauli* quoque verba non nisi de externa vocatione debere intelligi, sed contextus aperte exclamat seque non modo insulsos sed impudentes esse ostendunt, dum tam claræ luci tenebras vel tumum tentant inducere. Ne gloriatur *Esau* in Carne, inquit, ad Fratrem natu minorem transfertur ejus dignitas; quia nova hinc offertur promissio; tatemur aliquid esse quod dicunt, sed quod in Causa præcipuum erat, ab ipsis omitti dicimus; externa enim Vocatione definiunt quod hic statuitur discrimen, atqui nisi velint irritum facere Dei foedus, concedant necesse est consortes externæ vocationis peræque fuisse, *Esau* & *Jacob*; unde patet arcano Dei concilio segregari quibus communis vocatio erat, & status Disputationis *Paulina* perspicuus est, quod cum *Judæi* inflati Ecclesiæ titulo Evangelium respuerent, labascebat fides simplicium, quia probabilis non erat Christum, & salutem in eo promissam, ab electo populo, gente sancta, & naturalibus Dei filiis posse rejici: hic contendit *Paulus* non omnes qui ascendunt ex *Jacob* secundum Carnem esse veros *Israelitas*, quia Deus gratuito arbitrio eligat quos habere vult eternæ salutis hæredes. Quis non videt *Paulus* a comuni Adoptione ad particularem descendere, ut sciamus non omnes qui locum occupant in Ecclesiâ pro veris Ecclesiæ Membris reputari? Certe palam ab ordine Filiorum Dei abdicat, ad quos sicut alibi dicit spectabat adoptio, &c. and about 35 lines lower. Fixum itaque maneat hoc Doctrinæ caput, quod ex Homnibus alii pereant, alii salutem consequantur, causam ex Arcano Dei beneplacito pendere; unde enim sit ut qui sunt ex *Abraham* geniti non in eodem jure consistunt, dispar certe conditio neque hujus virtuti neque illius vitio ascribi potest, qui nondum nati erant. *M. Calvini* expositio Ecclesiastica in loco *Genesis*.

“ for they define the Difference which is made here by
 “ outward Calling; but unless they will make void God’s
 “ Covenant they must be forced to grant *Jacob* and *Esau*
 “ to be both alike partakers of the outward Calling; from
 “ whence it is manifest they were separated by the pur-
 “ pose of God who were called in Common; and the
 “ state of *Paul’s* Disputation is evident, that when the
 “ Faith of weak Believers did stagger, because the *Jews*
 “ who swelled with Pride in the Title of Church, re-
 “ jected the Gospel, and because it was not probable
 “ that Christ and Salvation promised by him, could be
 “ rejected by an Elect People and holy Nation, and the
 “ natural Sons of God: Hereupon *Paul* proveth that
 “ not all that descended from *Jacob* according to the
 “ Flesh are true *Israelites*, because God of his free good
 “ pleasure may choose whom he will to be Heirs of E-
 “ ternal Salvation. Who seeth not that *Paul* descends
 “ from Common Adoption to particular, that we may
 “ know, not all that possess a Place in the Church to be
 “ reputed for true Members of the Church? Verily he open-
 “ ly excludeth from the number of the Children of God,
 “ those persons to whom (in the beginning of the Chap-
 “ ter he saith) pertaineth the Adoption.” And about 30
 Lines lower he saith, “Let this point of Doctrine remain
 “ fixed, that of Mankind some Perish, and some obtain
 “ Salvation, the Cause depends upon the secret good
 “ Pleasure of God. From whence it cometh to pass,
 “ that they which are Born of *Abraham* stand not in
 “ the same Relation; certainly their different State can
 “ neither be attributed to the Virtue of this, nor the
 “ Vice of that, because they both were not yet Born.”
 Thus he.

This Doctrine tends to stain the Pride and Glory of
 all carnal Christians, who Glory over *Jews* and *Turks*,
 as if themselves were the Elect People of God, and so
 shall be saved; and those other because they are *Infidels*
 shall be damned: But alas being born in a Christian Na-
 tion, or of Believing Parents, will not save you! *Ishmael*
 and *Esau* were both born of the best Christians and
 greatest Favorites of Heaven in the World, the *Jews*
 were such a Nation, and yet the greater Part perished
 eternally. Perhaps you will say, I am Baptized and Ini-

tiated into a Christian Church: I answer: Thus the *Israelites* had all of them the Symbols of Grace, they had Circumcision which to *Abraham* was a Seal of the Righteousness of Faith, they had the Passover and other Ordinances, Symbols of the same Grace that our Ordinances are, and yet with many of them God was not well pleased: Nothing but a living Faith on the Son of God, which is inseparable from a true Conversion to God and Victory over the World, can be an Evidence of Election to Eternal Life. Thus we have considered the Division of the Subjects of the Promise from the Carnal Seed in the Partition of *Jacob* and *Esau*.

To this Defence of God's faithfulness in keeping Promise, the *Jews* are supposed to object thus: Whilst you *Paul* have vindicated God from the Blasphemy of Unconstancy, you must needs charge him with Injustice; for he that without respect of Merit, loveth one and hateth another, Chooseth one and Reprobate another, is unjust.

But according to your Doctrine God loved *Jacob* and hated *Esau*, chose *Jacob* and reprobated *Esau*, without respect of Merit: *Ergo* God is unjust

This is the Objection the Apostle by a second *Prolepsis* doth take up and Answer, Verse 14. *What shall we say then, is there unrighteousness with God? God forbid.* This Objection the Apostle sheweth, deserveth rather a Detestation than a Solution, yet this is the Language of the Carnal Mind, which will have God to be circumscribed within the same Laws with themselves, who when they hear that God chooseth and placeth his eternal Love on some, and that he reprobate others every way equal of the same same Condition and Degree, and that without respect to any Works they have done or shall hereafter do, and that when the Condition of all Mankind is alike vitiated by Original Sin contracted from our first Parents; they say, he ought to proceed alike in the same Judgment towards all, and either to receive all into his Grace and Favour, or else leave all to their own Destruction; which thing because he doth not do (as we teach), but chooseth and saveth some, and leaveth others to their Destruction, he must needs be an Acceptor of Persons, and don't dispence equal Judgment to all. The Apostle's Answer is: Though

God disſeñce unequal Things to equal Perſons, he is not unjuſt. The Argument is,

God who is abſolutely Righteous by Nature, is Righteous in all his Works.

But God out of his meer good Pleaſure, doth Love and Chooſe one, and Hate and Reprobate another.

Therefore becauſe theſe are Acts of God, they are Righteous Acts :

The major Proposition is contained in the 14th Verſe, and is ſufficiently proved out of *Romans* iii, 4. *Let God be True and every Man a Lye*; as it is written, *That thou mighteſt be juſtified in thy Sayings, and overcome when thou art judged* : if God were not thus Juſt and Righteous, how could he judge the World ? This was the pious Conclusion of the Prophet *Habakkuk*, *That God is of purer Eyes than to behold Iniquity*, even at ſuch time when he knew not how to ſolve the appearance of Divine Providence, *becauſe the wicked deſpised the Man more righteous than he*, *Hab.* i. 13. The minor Proposition that God, doth out of his meer good pleaſure, Love and chooſe one, and hate and reprobate another, the Apoſtle proveth out of *Ex.* xxxiii, 19, after *Mofes* had been pleading with God for Pardon and Favour for his People, and had obtained it, he interceeds with God for further evidence of his Grace, and obtaineth this Answer : *I will be Gracious unto whom I will be Gracious, and I will ſhew Mercy on whom I will ſhew Mercy*. In which Answer the Lord ſhews his Sovereignty, that he is not bound to ſhew Mercy to any Sinners, and thoſe he doth ſhew Mercy to, he doth it from Cauſes not in them, but from his meer good Pleaſure ; becauſe they had deſerved his Wrath as much as thoſe upon whom he doth execute it : This place the Apoſtle allegeth for the Proof of the firſt Member of the Proposition, that he will ſhew Mercy from no other Motive than his own Will. The Inſtance of *Pharaoh* in the 17 Verſe, is a proof of the ſecond Part of the Proposition, That God of his meer good Pleaſure doth Hate and Reprobate whom he will, which he doth to ſhew his Juſtice. The Proposition it ſelf, that God doth all this from his own Will, as the ſole Cauſe, we have in the 18th Verſe. *Therefore hath he Mercy on whom he will have Mercy, and whom he will*
he

he hardneth. Which is brought as an Inference, because the Probation of this Proposition is in the Verses before it; and in the Probation we have the Causes alleged, and those which are not real Causes deny'd.

The sole Cause is, *I will be Gracious, and I will shew Mercy.* God's Will is the only Law and Rule of his Providence, *My Council shall stand, and I will do all my Pleasure:* There are three Things in the Divine Will that are Effective of the Calling and Salvation of the Elect. 1st, Sovereignty. 2dly, Constancy. 3dly, Mercy.

1st, Sovereignty, *Luke xxii, 42. Father if thou be willing remove this Cup from me, nevertheless not my Will but thine be done.*

2dly, Constancy, *Numb. xxxiii, 19. God is not a Man that he should Lie, nor the Son of Man that he should repent.* The change of Times in which the Elect live, or Change of their Condition makes no Change of God's Will; for with him is no Variation, nor shadow of turning. *Jam. i, 17. Psalm xc, 1. Lord thou hast been our dwelling place in all Generations.* Hence we learn the Rotation of Divine Providence makes no Change in God's Will.

3dly, Mercy. That God will have Mercy is the Foundation of all our Blessings, and hence we learn that God looketh upon us as miserable Sinners and not perfect Creatures; neither in this doth God any Injustice to other Sinners miserable as our selves to whom he doth not shew Mercy; for whosoever vouchsafeth Mercy to another, without doing any wrong to a Third Person, is not unrighteous in so doing. But God vouchsafeth Mercy to whom he will, without any Wrong done to whom he will not. Therefore God is not unrighteous in so doing. This our Lord teacheth us by the unequal Labourers receiving equal Wages. *Mat. xx, 13. Friend I do thee no wrong, take that thine is; I will give unto this last even as unto thee.* Thus having considered the Causes unto which our Blessings are attributed, and why God chose one and not another, we shall next consider the seeming Causes to which our Blessings are deny'd. Verse 16. So then, *It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* From the Testimony of God to *Moses* in the 15th Verse, by which the Apostle refuseth the Cavillations of the Natural Jews and Carnal Christians, he inferreth this Conclusion

clusion of the Question, Viz. Whence then is this Election? *Not of him that willeth, nor of him that runneth, &c.* 'Tis true, as our Adversaries allege, that the Word *Election* is not in this Verse, but then they ought to consider, 'tis the necessary Supplement; for what else should that be, which is immediate to the Mercy of God, and goeth before our Willing and Running, but Election? which in the 11th Verse the Apostle assigns as the Cause of the different state of *Jacob* and *Esau*, and in the 11th Chapter and 5th Verse, attributeth the Preservation of the Remnant to, even so at this present Time also there is *a Remnant according to the Election of Grace*: So then we have here the non Causes of distinguishing Grace, viz. *Not of him that willeth, nor of him that runneth*; in these are included all the Powers of Nature as Free-Will, Probity, good Dispositions, which are absolutely excluded from any share of obtaining these Blessings to any of the Sons of Men.

1st, By Willing we may understand all the Powers of the Soul, which do indeed receive Motion and Operation from this principal Faculty the Will, and regularly act upon Election, Deliberation, and Resolution, the proper Operations of it, by which all Men are naturally led to will Happiness to themselves: Yet this noble Faculty profiteth nothing to Salvation, it being fetter'd and chain'd by the adverse Powers Sin and Satan. So that we neither will nor know the *summum bonum*, the chiefest good, nor see, much less approve, the only true way of obtaining it.

2dly, By Running, we may understand all the Acts of the Conversation, whether Moral or Religious, which being performed by the natural Man (not yet rescued by everlasting Arms from the Dominion of Sin and Satan) avails nothing to Salvation. Or if we understand running by way of Amplification, and so conjunctly with willing attributed to the whole Man, Body and Soul, we shall find it altogether beyond Creature Power to produce Causes either of Election or Salvation; for in an unconverted Estate every Man and Woman in the World, both *Jew, Christian, and Heathen, is dead in Sin, and a Child of Disobedience. Eph. ii. 1. And his carnal Mind is Enmity against God. Rom. 8.*

" Go to (a) (saith *Gualterus*) Let us examine
 " that little Portion of Power which with such immoderate
 " Pride they so mightily glory in, whatsoever it is,
 " either 'tis a part of the Understanding or of the Will;
 " but our Understanding receiveth not the things of
 " the Spirit of God, and those Mysteries Christ himself
 " saith are hidden from the wise Men of the World;
 " the Will also is not inclined but to evil, therefore the
 " Lord saith *the Imagination of our Heart is evil from
 " our Youth.* Thus he.

Secondly, Neither is Election of him that Willeth in his converted Estate, for in this Grace hath prevented him. *Titus* iii. 5: *Not by works of Righteousness that we have done, but according to his Mercy he hath saved us by the washing of Regeneration, and renewing of the Holy Ghost.* Neither can it be partly of Man for the sake of his believing, and partly of God's Mercy; because then 1st, Our Believing would be before God's work of Converting. 2dly, Believing or rather Faith, is the prime Difference that God maketh betwixt a Saint and a Sinner, and so the Effect of Election and Mercy. *Rom.* viii. 29. and therefore can be no part of the Cause.

Thirdly, Then neither are the Members of Opposition in the Apostle's Antithesis lawfully opposed; for if it be partly of him that Willeth and him that Runneth, then it is not solely of God that sheweth Mercy. But 'tis solely of God that sheweth Mercy, therefore solely without his Willing and Running.

The only colourable Objection to this Explication that I remember, is made from *1 Peter* i. and 2 Verse: *Elect according to the foreknowledge of God the Father through Sanctification of the Spirit, and sprinkling of the Blood of Jesus Christ;* The Argument is:

We are not Elect but through Sanctification,
 But Sanctification is always with Faith.

Therefore we are not Elect without Faith.

(a) *Rodolphus Gualterus* in loco, *Homilia* 51 ait: Sed agendum, excutiamus modicum illud quod illi immodica ambitione tantopere jactant; hoc quicquid sit, aut intelligentiæ, aut voluntatis pars sic oportet; atqui intellectus noster non capit ea quæ sunt Spiritus Dei, & Mysteria ista sapientibus hujus sæculi abscondita esse ipse Christus testatur: voluntas autem non nisi ad malum propendit, & ideo Dominus signum cordis nostri mala esse dicit, ab ineunte ætate, &c.

To this I Answer: It can't mean the Sanctifying Act of the Spirit transitively, nor yet Sanctification absolutely taken, that either of these is the Cause of Election.

1st. Because these follow Election (taken properly); Thus in *Galatians* vi. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, And to this they were Elected*, *Ephes.* i. 5.

2dly. We are so Elect through Sanctification of the Spirit, as we are through sprinkling of the Blood of Jesus; but this is not the Cause of our Election: For the Apostle saith Verse 9. *Ye were redeemed with the precious Blood of Christ, who was verily fore-ordained before the Foundation of the World, but was manifest in these last Times for you.*

3dly. We are Elected unto Obedience as the End; but Obedience is not without Faith, therefore we are elected unto Faith: So then Faith is the Effect of Election, and consequently no Cause of it.

Thus having shewn what is not the Meaning of this place, I shall next shew what is; if we put *Calling* into the Text as a Supplement; which is no way against the Analogy of Faith, and is necessarily understood, if Election here be taken properly; and then we read it, *Elect according to the Fore-knowledge of God the Father (unto Calling) through Sanctification of the Spirit, &c.* And such an Ellypsis is found in Hundreds of places of the Old and New Testament, and according to this Interpretation, Election and Fore-knowledge is *summa Efficiens*, the highest Efficient, and the Spirit is *proxima agens Causa*, the next operating Cause. *Piscator* upon the place interpreteth it by a Metonymy of the efficient Elect for the Effect; which is Calling the like we have in *John* xv. 19.

And so I come to the second Part of the Apostle's Answer, where handling the Decree of Reprobation, he must needs have greater Conflicts with humane Prudence, which counteth it an unrighteous Thing to hear; that whilst God doth Love and Elect some, he Hateth and Reprobateth others, therefore he convinceth them by a manifest Example in *Pharaoh*, out of the Old Testament, *Exod.* ix. 16. The Scripture saith to *Pharaoh*, *Even for this same purpose have I rais'd thee up; that I*

might shew my Power in thee, and that my Name might be declared throughout all the Earth: The Particle *γὰρ* For, is causal, and sheweth to us that the Apostle is going to prove, that God is not unrighteous in Loving one, and Hating another, which is his Position. It is the second part that he proveth here: After God had smitten Egypt with the Plague of the Blaines, he sends Moses with this Message to Pharaoh to let him know, that when he pleased he could reduce the Exorbitancy of his Power, and put a stop to his Tyranny, as well to check his Rage and abate his Fierceness, as to raise the drooping Spirits of his People, and animate his Servant Moses in the Discharge of his Office; and in this Proof of Divine Sovereignty we have.

I. The Constitution of the Person.

II. His Work and Administration; *that I might shew my Power in the Earth.*

III. The final Cause; *that my Name might be declared throughout all the Earth.*

1. God made Pharaoh such a robust and terrible Person that he striveth with his Maker, and saith, *I know not the Lord, neither will I let Israel go.* Exod. v. 20.

2. God indued him with such Gifts of Mind as Wisdom, Will, Deliberation, Resolution, Fortitude, and the rest. Job xxxviii. 36.

3. God raised him up to his Estate in the World: His Regal Dignity, Favour, Policy and Authority over his People, were of God's Dispensing; 'twas God that fill'd his Hand with a Scepter, and covered his Head with a Crown, that cloathed him with Honour and Majesty. If the Lord would he could have raised up a Prince of a Mild and Benign Nature, which should have intreated his People gently, and have dismissed them peaceably, and not have suffered them to have been oppressed, and the World alarmed by so cruel and hardy a Tyrant: But this was his Pleasure, *Who worketh all things after the Council of his own Will.*

Thus having spoken a few Words concerning his Constitution, I come next to the

II. Second thing God's Power was conversant about, viz. his Administration, and 1. In the Toleration of his Pride and Tyranny a while, and in a measure for the Chastizing

Chastizing his People's Degeneracy, Tryal of their Patience, and exciting of their Graces.

2. In greatly hindering the Execution of his Bloody Edict, by the Mercy and Courage of two feeble Women.

3. In causing him to cherish and nourish in his Court a poor miserable *Hebrew* Infant, expos'd to Providence by his miserable Parents, who by reason of the Cruelty of the Times, and Scrutiny of the Inquisition, could no longer harbour him.

4. By bringing Ten wonderful Plagues upon the successive Tyrant, maintaining and continuing of him under such an amazing Catastrophe of Divine Providence, when he might reasonably think his Kingdom should be destroyed, and himself perish in the Ruins.

5. By his hardy and desperate Adventure into the Red Sea and his final overthrow in it.

6. In the Hardening of his Heart; hence it was that he endured so many dreadful Judgments, and neither sunk under them, nor yet converted from his Male-Administration to deliver himself from them. Sometimes it is said, *he hardned his Heart*, and other times, *that God hardned Pharaoh's Heart*, and in this place of the Apostle it is attributed to God, Verse 18. *Whom he will he hardneth*. But how doth God harden *Pharaoh's Heart*?

1) Not by Converting his Heart from soft to hard; though the contrary to Hardness God doth for the Elect by Conversion. *Ezekiel xxxvi. He will take away the stony Heart out of their Flesh*.

2) Not by infusing any Hardness into his Heart; for there is a latent Hardness in every Man naturally, which is a Plague of the Heart, and God may occasionally excite it, but never infuse it; *For only good and perfect Gifts come down from above, James i. 17*.

Thus having observed how God doth *not* Harden, we shall proceed to shew how he *doth*, and in what Sense it is to be understood, God hardned *Pharaoh's Heart*. And

(1.) By not softning it: *Why hast thou* (saith the Prophet) *made us to err from thy Ways, and hardned our Hearts from thy fear. Isaiah lxiii. 17*. St. *Augustine*, in *Libro suo de Prædestinatione*, saith, *Deus indurat quos non vult emolliri*, that God Hardens those whom he will not make Soft.

(2) By

(2) By diverting and turning that innate Hardness of *Pharaoh's* Heart into such Ways and Channels, as may issue in the Glory of that Attribute which God designs by him to magnify; and this is done, 1. By a Providential Accession of such Helps as may Harden Men and Women; thus the false Prophets were to Harden *Ahab*, 2 *Chron.* xviii. 4. and thus the concurrent Cruelty of *Pharaoh's* People helped to harden him. 2. By presenting such things in his Providence, as become Objects of Hate or Love, or other Affections, which by reason of their Carnal Minds are all Sinful: Thus *Naboth's* Vineyard was an Object of *Ahab's* voracious Covetousness, and proved a means of Hardening his Heart to Murther; and the Multiplication of the Poordistressed *Israelites* proved the Objects of Fear and Jealousie to wicked *Pharaoh* and his Servants, and gave them strange Ideas of Victory and Ruin, which they from their Blindness feared from them. Thus in *Psalms* cv. 25. 'tis said, *He turned their Heart to Hate his People, and to deal subtilly with his Servants,* which is to be understood of directing *Pharaoh's* and his People's Malice in that Channel against his *Israel*, that his Power might be seen in delivering his *Israel*, and over-ruling *Pharaoh's* Malice, and bounding his Tyranny; and that his Justice might be magnified in his Destruction: *For surely the Wrath of Man shall praise thee, and the remainder of Wrath thou shalt refrain.* *Psalms* lxxvi. 10.

(3) God is said to Harden *Pharaoh* by irritating and provoking him. 1st, By his Commands. 2^{dly}, By his Miracles. 3^{dly}, By his Plagues. God Commands him to let *Israel* go, this enraged him: *I know not the Lord, saith he, neither will I let Israel go.* *Exodus* 5. The Miracle and Plagues, instead of learning him Righteousness and the Fear of God, as they do the Elect, made him more hardy and daring to run upon the thick Bosses of God's Buckler; and as a rapid stream being ammed up, when it makes an Eruption, runs more violently, so did he: *And thus the Law of God worketh Sin in us occasionally by Provocation,* *Romans* vii. 8.

(4) God judicially Hardened *Pharaoh*, by giving him to Blindness, to Lust, and to Satan; which is done by taking off the Reins of Restraint and Moral Defence,
and

and suffering him to be carried down to Destruction by these three Mortal Enemies. *Rom. i.* In all which it appears that God hath the Ordering, or Directing and Limiting Mens Sin, to the Glory of his Power and Justice, though he hath no part in the Act of Sinning. In the manner of Hardening we have first God deserting the Sinner whom he is not bound to soften. In the Second, directing and over-ruling his Hardness. In the Third, provoking the Sinner. In the Fourth, aggravating his Sin, in that he justly punisheth one Hardness by another. *Rom. i. 28.* *God gave them up to a reprobate Mind.* In all which God shews his Sovereignty. *O Lord, thou hast ordained them for Judgment, O mighty God thou hast established them for Correction.* *Habakkuk i. 12.*

III: And Lastly, we have the final Cause of God's raising up *Pharaoh*, and making him stand the shock of all these Judgments, *That his Name, that is, his Justice and Power, might be known in all the Earth.* I saw (saith *Habakkuk*) *the Tents of Cushan in Affliction, and the Curtains of the Land of Midian did tremble.* *Habakkuk iii. 7.* By these Providences *Rahab* was Converted, and her King Hardned: And this is the Reason why God tolerateth all the Sin and Sinners that are in the World, why he Reprobateth, why he Hardneth; to illustrate the Glory of his Name, and to Magnify his Justice, to whose Glory all Creatures in Heaven and Earth and Sea and Hell must and ought to be subservient. Thus I have endeavoured to prove the Proposition, That God out of his mere good Pleasure (for the Glory of his Mercy) doth Love and Choose one, and out of his meer good Pleasure (for the glory of his Justice) doth Hate and Reprobate another. Therefore because these Acts are Acts of God, who may lawfully seek his own Glory, they are righteous Acts. *Therefore hath he Mercy on whom he will have Mercy, and whom he will he Hardneth.* As Loving one and Hating another, and having Mercy on one, and Hardening another, are proved to be Just, because God hath done them; so likewise he concludeth from the Testimony out of *Moses* in Verse 15, for he saith to *Moses*, *I will have Mercy on whom I will have Mercy.* And from the like Testimony in the 17th Verse, of the destroying *Pharaoh*; from these two Testimonies he inferreth

ferreth the absolute Sovereignty of God. *Viz.* Therefore he hath Mercy on whom he will have Mercy, and whom he will be Hardneth.

First, We learn hence, that all Men are not the Objects of God's Mercy. The Argument is:

God giveth Faith and Salvation to all the Objects of his Mercy.

But God doth not give Faith and Salvation to all Men.

Therefore all Men are not the Objects of God's Mercy.

The major Proposition is proved out of 1 Peter i. 3, 4. *Blessed be God and the Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again unto a lively Hope by the Resurrection of Jesus Christ, from the dead, unto an inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for you.* Here is a lively Hope which is inseparable from justifying Faith, and an incorruptible Inheritance in which consisteth Salvation.

The minor Proposition is as evident, That God doth not give 1st. Faith to all, for all Men have not Faith. 2 Thes. iii. 2, nor, 2dly, Salvation to all, Mathew vii. 19. *For wide is the Gate, and broad is the way, that leadeth to Destruction, and many there be that go in thereat.*

Again, all Men are not called, (i. e. Effectually) therefore all Men are not the Objects of God's Mercy, because they which are called receive the Promise of an eternal Inheritance. Hebrews iii. 5.

Secondly, We learn hence by the Sovereignty of God in shewing Mercy, and hardening, that Election and Reprobation are to be referred to the Will of God as the *summa Causa*, the highest Cause, and not to a meer Permission: For there is no precedent Cause to be alleged but his meer good Pleasure. Therefore they are exceeding Arrogant and Hardy, who will pretend to give a better Account of Mysteries of the Kingdom of God, and Secrets of his Providence, than that in which so great an Apostle acquiesceth; "Who, saith *Augustine*, "but a Fool, will think God unjust, whether he brings "penal Judgment upon him that deserveth it, or shew- "eth Mercy unto him that deserveth it not? But why "so to this Man, and not so to this Man? Who art "thou

“thou, O Man? If thou payest not thy Debt, thou hast
 “for which thou mayst be thankful; if thou payest it,
 “thou hast not for which thou mayst complain.” (a)

But for their sakes which will have Hardning of Men to be by a bare Permission, lest they should thereby make God the Author of Evil, we shall answer in a few Words: Whilst they shun *Scylla*, they run into *Charybdis*: for Permission is also some kind of Will; and with *Augustine* I would have them answer me, Whether God permit such Evils willingly or unwillingly? If they shall say unwillingly, go to then let, them shew us, Who is able to force God against his Will? But if willingly he permitteth Evil, he cannot in this be excused, if as they are wont to do, they will try him by the Laws of Men; for he could have created new Minds and new Wills in the Reprobate, which Thing in as much as he will not do (though he doth it for the Elect) he shall be esteemed guilty of the same Evil, from which they desire to free him, who think Blinding and Hardning in this Matter to be over rigid Expressions: And as hereby they don't defend the Righteousness of God, so in the mean while they bring in Danger his Omnipotency, and Providence, which are some of the chief Properties of his Divinity. Let us therefore stand to the Words of the Scripture, and we may there find that God don't infuse new Malice into their Hearts, but by some Occasion, bringeth to Light that which lay hidden there before, (as I said of *Pharaoh*) that he may use it to such Ends as himself purposeth. And so the Cause of Hardning is not without the Wicked only, but within them, who naturally fight against God; and so go on to do, as long as he vouchsafeth not to them his special Grace. And as (saith (b) *Gualterus*)
 “It is wont to be done in the upper Region of the

(a) *Augustini* Enchiridion Capite 98. Quis nisi, insipiens, Deum iniquum putet, siue iudicium pœnale ingerat digno, siue Misericordiam præstat indigno? quare tamen huic ita, huic non ita? homo tu qui es? debitum si non reddis, habes quod gratuleris, si reddis, non habes quod queraris, &c.

(b) Idem hic quod in superiori Aeris Regione fieri solet, ubi a circumfuso calore nubes frigida per *εὐρυπύκνωσιν* condensantur, ut tandem grando inde prodeat, & tonitrua fiant, atque fulgura cum ful-

“ Air, where the frigid Clouds from an ambient Heat
 “ condensated by an Antiperistasis or Contra-circulati-
 “ on, that at length they produce Hail, and Thunder,
 “ and Lightning, with Thunderbolts : So the Wicked
 “ by how much they have Occasions offered, and are
 “ urged to do well, by so much the more they fume and
 “ rage: And therefore being spoiled of all Grace, deserve
 “ that God should deliver them up to a Reprobate Mind,
 “ that when they have filled up the Measure of their
 “ Wickedness, they may pay just Punishment.” And
 that such things as these have hapned in *Cain, Pharaoh,*
Saul, and many others, the Scriptures plainly tellifie.

Hence we learn 1st. How to judge of those Persons who stubbornly resist God, and become worse, for those Providences which are wont to give Occasion of Repentance and Piety to others; they shew themselves to be Persons of a Reprobate Mind, neither ought they to be counted for the People of God, *to whom all things work together for good*: In the mean while let no Man accuse God, who though he knows them to be such, doth notwithstanding those things by which they are made worse; for as we said before, his Glory is illustrated by them, and he so guideth their Actions as that they serve to the *Instruction and Salvation* of his Children.

2^{dly}. We learn here, and indeed in the whole Argument concerning Election, That the Fountain of all our Blessings is the meer good Pleasure of God, and nothing is to be attributed to the Freedom of our Wills, Natural Probity, or any good Dispositions as Causes of Faith, and Repentance, and Salvation. And so I come to the third Calumny of the natural *Jews*, viz. Then God is Cruel.

Verse 19, *Thou wilt say unto me, Why doth he yet find fault, for who hath resisted his Will.* These Words are manifestly an Objection of the Reprobates, or the Cavil of Carnal Reason against the meer good Pleasure of

fulminibus emicent. Ita quo magis a Deo urgentur impii, & bene agendi Occasiones sibi propositas vident, eo magis fremunt & æstuant : Ideoque digni sunt quos omni gratia spoliatos Deus in reprobam mentem tradat, ut ubi impietatis mensuram impleverant, illi iustas pœnas exolvant, &c. vide *Gualterus* in loco.

God, who denying the Justice and Equity of God's Proceedings in his Dispensations, are supposed to make this Interrogation: Why doth he find Fault? *viz.* there is no Cause why he should find fault with me, for being a Hardned Wretch, when he himself hath Hardned me. He deny'd his Grace to *Eſau*, and gave it to *Jacob*, and when he had Mercy on the *Israelites*, he Hardned *Pharaoh*, and that without his Fault; and if he raiseth up, hardneth, and throweth down *Pharaoh* and other Reprobates, of his Arbitrary Will and meer good Pleasure, they are not to be blamed who are raised up, hardned and precipitated by the meer good pleasure of God. Why doth he yet find Fault? The like Objection we have, *Rom. iii. 5. If our Unrighteousness commend the Righteousness of God*; the Answer by them is: Then God in punishing our Unrighteousness doth not righteously, because it serveth to so good an End, and why are all the Complaints and Threatnings in the Prophets and elsewhere in the Scriptures; as in *Isaiah i. I have nourished and brought up Children, and they have rebelled against me*, and in *Jeremiah ii. 13 My People have committed two great Evils, they have forsaken me the fountain of living Waters*, and in *Pſalm 50*, and *Micah vi.* where the Lord calls his People to his Barr of Equity, and demands the Reason of their Apostacy; and if this matter depends upon the Will of God only, and he will have Mercy on whom he will, and Harden whom he will, by what Reason then can he reprehend us? why doth he fault, accuse, or damn us for doing what we do? These are the Answers of the Men of our Age, Adversaries of the Divine Decrees of Election and Reprobation. To this, I answer.

1st. *Adam* and *Eve* upon their Examination accuse God's Providence. 2dly. They err, not knowing the Scriptures, that gather from them, that we have power in our Will, to will good or evil, and so according to this Doctrine, they say God must needs act the part of a Tyrant in compelling our Will to Evil, which thing is most false, because we sin from original Corruption, and of our selves can will nothing but Evil, neither can the Will be compelled; it is a maxim in Philosophy, *nemo nolens vult*, no Man willeth any thing against his Will, and God that is Righteous by Nature

cannot change our Will from good to bad; for *God cannot be tempted to Evil, neither tempteth he any Man*; therefore when God hardens the Sons of Men, he don't change their Will from soft to hard, as we said of *Pharaoh*, but only denieth his Grace to them, which he may do with the greatest Justice, in that we are unworthy, and he is Debtor to none of us. Their Cavillation may be reduced to this Argument.

They which are hardned by the Will of God, and cannot avoid committing those Sins which they commit, because of the absolute Inability of their Will, which Inability and Perverseness God can help but will not; they are therefore undeservedly blamed, and destroyed by him.

But *Pharaoh* and the Reprobates are hardned by the Will of God, and cannot avoid committing those Sins they commit, because of the Inability of their Will.

Therefore *Pharaoh* and the Reprobates are undeservedly blam'd and destroy'd. To this I answer:

If these Words *hardned by the Will of God*, be understood of God's Commandments, then we deny the Minor; but if it be understood of *voluntas beneplaciti*, the Will of his good Pleasure, we deny the Consequent, That the Wicked are undeservedly hardned by the Will of God, the will of God being Original Righteousness, which is impossible to be Unjust; and this *voluntas beneplaciti*, the Will of God's good Pleasure, is the highest Cause, into which, in all this Epistle and that to the *Ephesians*, the Apostle resolves all the Acts of Providence, whatsoever the Gigantick Enemies of the Divine Decrees belch out against it. 'Let the Example, of the Prophet *Asaph* terrify us, (saith *Gualterus*) 'who was not ashamed to confess, *his Feet had well nigh slept*, and that he had condemn'd the *Generation of God's Children*, when he would needs judge of the Grace and Faithfulness of God from the Events of this present World; and therefore found it needful for him, if he would approach nearer to the Mysteries of God, to inform himself better out of God's Word; and if this Temptation assaulted so great a Prophet, how much rather doth it become us humbly and modestly to search into the external Decrees of Election and Reprobation, which are impossible to be searched out
by

'by the sharpest Penetration of humane Wisdom.' Thus he. To which I may add the excellent Caution of *Paul* himself, which *Marloratus* taketh for his Motto, set over the Tree with his Branches broken, of the Emblem of the *Jews* Condition, *Noli altum sapere*, mind not high things. As to the second part, viz. That they cannot avoid committing those Sins they commit, because of the absolute Inability of their Will, and therefore they don't deserve to be punished; I answer; 'Tis true, if that themselves were willing to avoid the committing those Sins, and did not commit them with their Will and Choice; but as Reprobates cannot avoid their hardening, neither will they; neither are they constrain'd against their Will, but are hardned with their whole Will. Thus having set the Objection of our Adversaries in its true Light, I shall come to the Apostle's Answer, Verse 20. *Nay but, O Man, who art thou, which replyest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Verse 21. Hath not the Potter power of the Clay to make of the same Lump one Vessel for Honour, and another for Dishonour?*

In this Answer, we have the Apostle's severe Rebuke and Detestation of so blasphemous a Consequence, *Who art thou O Man?* O Worm and Clod of Dust, thou breathing Nothing, floating Bubble, that ventur'est to challenge God concerning his Judgments, and transgress and intrench upon his severals. The Proposition the Apostle is about to prove, is, That God may make what Men and Women he will, and dispose them to what Ends he will; because he hath an absolute Sovereignty over them, which is restrained and bounded by no Laws, but directed only by his meer good Pleasure. This the Apostle proves by the Similitude of the Former, and Thing formed. As the Thing formed may not, ought not, to carp at his Former, for Sloth, Ignorance, or Ill-will, whatsoever Form, Use, or End, he disposeth it unto, because he hath absolute Right and Power over it; So Men and Women ought not to carp and malign at God their Former, whatsoever Form, Use or End he disposeth them to, because he hath absolute Power over them. The Proposition by which this Sovereignty of God is set forth unto us, seemeth

seemeth to be taken out of *Isaiah* xiv. 9. the Lord having before this foretold the Captivity of *Judah*, and in this place their Deliverance by King *Cyrus*, meeteth an Objection of the *Jews* which is supposed to be: What needeth all this Order of Causes? Could not God as well have pardoned us, and amended us, and kept us in our own Land, and never have suffered us to be carried Captive by *Nebuchadnezzar* into *Babylon*, and be brought back by another King raised up with such a Solemnity? What need all these Labours and Changes? To check this Insolence the Lord saith, *Wo unto him that striveth with his Maker, let the Potsheard strive with the Potsheards of the Earth: Shall the Clay say unto him that fashioneth it, what makest thou? or thy Work, He hath no Hands.* I will take this way to illustrate my Glory in my Providence, by carrying you into *Babylon* to correct you, and bring you back to comfort you. The Apostle also proves this absolute Sovereignty of God by the Similitude of the Clay and Potter; brought out of the Prophecy of *Jerem.* xviii. 4. 5, 6: The Argument is,

Such a Right and Power; as the Potter hath over the Clay, such a Right and Power God hath over the Sons of Men.

But the Potter hath an absolute Right over the Sons of Men, to make one piece of Clay a Vessel for an Honourable Use, and of another piece to make a Vessel of a Dishonourable Use.

Therefore God hath an absolute Right over the Sons of Men, to make one Honourable, and another Base; to save one and harden another, and then to destroy him.

In this Similitude here is the Potter, the Clay, and his Work, the things comparing; and God, and Man, and God's arbitrary Dispensation, the things compared. The Affections of this Parable, are absolute Right and Sovereignty. The Intention of it is, to shew that such a Power over the Sons of Men is in God, of his meer good Pleasure to convert and save, harden and destroy, whom he will, which is the contrary to our Adversaries Conclusion. The Major Proposition is obvious, That if God be compared to a Potter, he hath as great Power over his Work, as the Potter hath over his.

his. The minor Proposition is the necessary Affirmation to the Apostle's Question, *Hath not the Potter Power?* the Answer is, *Yes*. In the Similitude we are, without doubt, put in mind of our Original, that it was the Dust of the Ground, and that God made us a Lump of Clay, which did not concur to help and direct its Former; but he made us of such a Principal, such Height, such Breadth, such a Composition of the whole, and such a Distribution of the Parts, such a Symmetry and Proportion, such Powers and Faculties, and, for such Offices and Functions, just as his eternal Wisdom saw fit. Thus the Church confesseth, *Isa. lxiv. 8. We are the Clay thou art our Potter; we all are the Work of thy Hands*. And as the refusing this Objection of the Adversaries is plain, from the Parity or Likeness of the Things compared, so likewise it is evident by the Disparity of the Things compared; from which we may argue, from the Right the Potter hath over the Clay, to the greater right God hath over his Creatures. *The Potter can make of the same Lump one Vessel for Honour and another for Dishonour*; and this he may do, not only *de facto*, but *de jure*, of his Right, without any Injustice to the Clay, though perhaps the Potter may in this different Formation express some Vanity or sinful Passion: Much rather then may God, all whose Ways are righteous, exert his Power over Man, of the same sinful Lump to choose some, and leave others, of his meer good Pleasure, without Injustice. Again, Another Disparity consisteth in this, that the Potter made not the Clay, the Matter; but God created the Matter, and Form of his Creatures. We learn from hence, 1st. That God doth form and dispose of us according to his own Will; and 2^{dly}. That he chooseth, reprobate, sheweth Mercy, or hardneth, without Injustice or Cruelty.

Objection. *In the Parable of the Potter in the Prophet Jeremiah, the Reason of the Potter's altering his Mind is said to be, because the Vessel was marred in the Hands of the Potter, perhaps by one of these Accidents, the over moistness of the Clay, the too hard bearing his Hand to the side, a Knot of untemper'd Clay or Stone, and then the Potter discerning the marr'd place alters his Intention: Thus God gives to all Men a sufficiency of Grace to save them, and*
for

for the neglect and abuse of his Grace, alters his Mind, and damneth them.

To this I answer: 1st. *Paul* draweth not his Comparison from the Accidents of the Clay, but from the absolute Right of the Potter; for he saith, *Hath not the Potter power over the Clay?* 2^{dly}, Neither doth he draw his Comparison from the Change of the Potter's Mind, caused by the Accidents of the Clay; but from the free Arbitrement, and Determination of the Potter, upon accident: 3^{dly}. If several Properties of the Potter and Clay are not exempted from the Comparison, then many Absurdities will follow. *viz.* 1st, God did not foresee what would happen. 2^{dly}, That his Mind changeth. 3^{dly}, That he betters his own Work by Experience; all which are abominable, because *known unto God are all his Works from the beginning of the World*, Acts 15. and so I come to the 22^d and 23^d Verses.

What if God willing to shew his Wrath, and make his Power known, endured with much long suffering the Vessels of Wrath fitted to Destruction, and that he might make known the riches of his Glory on the Vessels of Mercy, which he hath afore-prepared to Glory? Some take these two Verses to be a Reddition to the former Proposition of the Potter and Clay, and so the Argument is: As the Workman hath an absolute right to form his Work, and the Potter to form his Clay, either to vile or honourable Vessels, although it is all of one Lump; so God hath an absolute right out of the fallen Mass of Mankind, which all deserve Wrath and Condemnation, to shew his Wrath on some, and his Mercy on others.

But it seems to me rather, that the Apostle by a further Allegation of Causes, is suppressing and silencing further Objections of Carnal Reason, so violently incensed against the absolute Sovereignty of God, and, with the greatest eagerness and fierceness, denying the Consistency of such arbitrary Acts with God's Justice, Mercy, and Goodness; and though a Potter, a Passionate and inconsiderate Man, may, because of some accident, work his Will upon a Lump of inanimate and senseless Clay, yet it cannot be that the Just, Merciful, and good God should further any such Cruelty, either mediately or immediately. Besides, if we consider Man, the subject, endued with Reason, having many singular Favours

Favours of Divine providence conferred upon him, and that he is capable of immortal Happiness or Misery, we shall find no Proportion between him and the Clay; therefore it suteth not the Goodness of God to bring him forth under any such violent aspect, as eternal Reprobation. To this our Apostle answereth. *What if God willing to shew his Wrath?* Whether we take these Words as the Reddition of a former Proposition, or a new Proposition, the Doctrine is the same, and may be laid down in this Argument:

Whatsoever God doth to illustrate his Glory, who hath absolute Dominion over the Creatures, and is absolutely Righteous, and can prosecute his Purposes and Ends, no otherwise than justly, that Thing is not cruel nor unequal: But God to illustrate his Glory, shews his Wrath, and makes his Power known on the Vessels of Wrath, and makes known the Riches of Glory in the Vessels of Mercy.

These Acts therefore, because they are Acts of God, and serve to so good an End, as the Illustration of his Glory, are not unjust or cruel.

The Major Proposition I suppose will be granted, the Minor are the Words of the Text, and the Conclusion is evident. In the foregoing Similitude, 1. We are set forth by Vessels. 2. We are all Vessels of the same Matter, all of an unclean and filthy Mass. *By one Man Sin entered into the World and Death by Sin; and we were shapen in Iniquity.* 3. God is the common Author and Maker of us all. 4. He may shew his Mercy, if he will, or forsake and harden us, if he will, of meer Sovereignty; and yet not be unjust, as is abundantly proved from the 15, 16, 17, and 18 Verses. 5. What hindreth then but that he may shew his Wrath on the Vessels of Wrath? The Minor Proposition is illustrated and confirmed from the End of *Reprobation* and *Election* which is the Illustration of God's Glory to which end serve, *First*, His Wrath. *Secondly*, His Power. *Thirdly*, His long Suffering. All which are occupied about the Reprobate, which are called Vessels of Wrath, and that upon several accounts. 1. Because they are appointed to Wrath, *They are Men before of old ordained to this Condemnation*, Jude 4. *Made to be taken and destroyed.* 2 Peter ii. 12. *Ordained to Judgment*, Hab. i. 21.

2. They are called Vessels of Wrath, for that God useth them as Instruments oftentimes of executing his Wrath; thus the *Assyrian* is called the Rod of God's Anger, *Isay* x. 5. So in *Jeremiah* l. 25. *The Lord hath opened his Armoury, and brought forth his Weapons of his Indignation, (i. e.) the Vessels of his Wrath.*

3. They are so called, because of their opposite Condition to the Vessels of Mercy. 1 *Thes.* v. 9. *For God hath not appointed us to Wrath, but to obtain Salvation through our Lord Jesus Christ.* 4. They are said to be fitted to Destruction, not only by God, as the Creator and Ordainer of them to such an End, as Judgment or Destruction, which God may do as the Potter, but by themselves, as voluntary Corrupters, Enemies to God, Opposers of Holiness, and Despisers of God's Commandments; by which they are Vessels of Wrath, and do those things which deserve Wrath and Punishment; which agreeth to the Vessels of Wrath. Thus our Apostle *Rom.* i. 5. *after thy hard and impenitent Heart treasurest up unto thy self Wrath against the Day of Wrath, &c.* In all which respects the Wicked are considered in *Proverbs* xvi. 4. *God hath made all things for himself, the wicked also against the Day of Evil; Namely, their Ordination, Creation, and End, of God, but their Wickedness of themselves.*

It remaineth to shew how God illustrateth his Glory on the Vessels of Wrath

1st, In executing his Wrath, and Indignation upon them. *Rom.* i. *The Wrath of God is revealed from Heaven against all ungodliness and unrighteousness of Men; and Revelation* xiv. 7. *Fear God; give Glory to him for the Hour of his Judgment is come; and Verse 19. The Angel thrust in his Sickle and gathered the Vine of the Earth and cast it into the great Wine Press of the Wrath of God. And in* xvi. 5. *Thou art righteous O Lord, which art, and wast, and shall be, because thou hast judged thus.*

2^{dly}, He illustrateth his Glory, in making his power known, thus he did upon *Pharaoh*, and thus he will do upon *Babylon*, *Rev.* xviii. 8. *How much she hath glorify'd her self, and lived deliciously, so much Torment and Sorrow give her: Therefore shall her Plagues come in one Day, Death and Mourning, and she shall be burnt with Fire; for strong is the Lord who judgeth her.*

Sinner,

Sinner, whatsoever thou art, which art an Abetter and Defender of false Worship and false Worshipers, behold what a black List of Reprobates thou art numbered with, *and can thine Heart endure, or thy Hands be strong in the Day that God shall deal thus with thee?* Ezekiel xxii. 14. It may be, thou biting and contumeliously revilest the true Worshipers of God and applaudest and magnifiest false Worship, because it is commended by Custom, and hath the greatest Number of Votaries; but how wilt thou account for it at the Day of Judgment, before the terrible Judge, who will try thee to a Minute, for thy Hardiness, in paying him Adoration according to thy Fancy, when he comes to shew his Wrath, and make his Power known *sub ratione pœnæ*, according to his order of Vengeance.

3dly, His Glory is illustrated in his much long suffering. God is so good that he bestows many Blessings upon the Reprobate, as Health, Strength, Wisdom, Riches, Honour, Authority, and when raging and persecuting his Church, *Lamen. ii. 16. vi. 19.* He don't immediately strike them dead, but *bears long time with them, Rom. i. 4.* or despisest thou the Riches of his goodness, *forbearance, and long suffering, &c.* and what hinders but when their *Measure is full Math. xxiii. 32,* God should revenge the abuse of his common Goodness in their Eternal Destruction, *2 Pet. ii. 9.* and to reserve the *unjust unto the Day of Judgment* to be punished? And because all the Dispensations are just, and serve to illustrate God's Glory, therefore he is not cruel.

And so I come to the 23 Verse, *And to make known the riches of his Glory on the Vessels of his Mercy, &c.* This is the 4th way by which God illustrateth his Glory, viz. in the Declaration of his Sovereign Mercy, both the Elect and Reprobate are Vessels, and there is no Worth in one Vessel more than another, why God should discriminate one from another; we are both made of the same Lump, and we both have sinned and come short of the Glory of God, and are on that account both alike obnoxious to Wrath, and both alike capable of Mercy, and both alike incapable to deserve it; and if our Misery was the impulsive Cause (which could be the only Cause without God moving him to Mercy) we all stood alike fair for it; for we are all alike miserable by Nature: but yet notwithstanding this

Equality some are Vessels of Wrath, and others are Vessels of Mercy. The Difference of these two manifestly appeareth to be of God, and is made in this Life by distinguishing Dispensations. Thus the Apostle 1 Cor. iv. 7. *For who maketh thee to differ from another? and what hast thou which thou hast not received?* and therefore the Apostle declaring the Subjects upon whom this Mercy terminateth, and in what it primarily consisteth, saith, *Whom he hath afore-prepared to Glory, even us whom he hath called:* So that 1. Our calling is the Effect of God's Mercy, shewn only to the Vessels of Mercy; and Mercy proceedeth from his Will and meer good Pleasure, by which he sheweth Compassion, and by which he hardneth. 2. Our Adoption is equivalent to our Effectual Calling, and is of Grace, and in this Life; but Election is the Cause of our Adoption, *Ephes. i. 5.* Therefore Election is the Cause of our Effectual Calling, and is Election to Grace, and manifested in this Life in the Vessels of Mercy.

The Vessels of Mercy are so only by Virtue of the Will of God; this is the one and only Cause, this Sovereign Will, *I will be merciful on whom I will be merciful.* It cannot properly be said we were Predestinated or Elected to Mercy, as Mercy is causal of all our good; for between these Acts of God there is no Priority or Posteriority: The Will of God's Pleasure to shew Mercy, his Fore-knowledge, his Predestination, his Election are all coeval or rather coeternal, and these are only Names of diverse Acts in God. His Will of good Pleasure is his Sovereign Arbitrement of things; his Fore-knowledge is the Presence of things to him; his Predestination is his Afore-ordination of all things, good and bad; Election and Reprobation are Species of Predestination; Election is the Act of choosing them that are saved, and Reprobation the refusing them that perish. 'Tis true the Vessels of Mercy are so in Contradistinction to the Vessels of Wrath, but then the Opposition is not to be understood of all the Causes; for the Vessels of Wrath are fitted to Destruction, as well by their voluntary Enmity and Rebellion as by Ordination, and so they undergo Wrath, *sub ratione Retributionis*, as the just Recompence of Reward; but the Elect are not fitted thus for Salvation, that they deserve it before they enjoy it: For they say, *Not unto us, O Lord, not unto us,*
but

but unto thy Name give Glory, for thy Mercy and thy Truth's sake, Psal. cxv. 1. And this difference is intimated in the Words of the Apostle, *the Vessels of Wrath*, he saith, *κατηρτισμένα* are fitted unto Destruction, a Word of the passive Voice; but of the Elect he saith, *παραρτίμασεν* he hath afore-prepared to Glory, attributing it to God, and is a Word of the active Voice. Thus having shewn what the Vessels of Mercy are, together with the Causes, I shall shew how they are afore-prepared to Glory.

(1) By Ordination, 1 Thes. v. 9. *For God hath not appointed us to Wrath, but to obtain Salvation through our Lord Jesus Christ. Moreover whom he did predestinate, them he also called*, Rom. 8. 30.

(2) By Creation, Isaiah xlv. 9, 21. *Remember these things, O Jacob and Israel, thou art my Servant, I have formed thee.*

(3) By Redemption, Revel. v. 9. *And they sung a new Song, saying, thou art worthy to take the Book and open its Seals, because thou wast slain, and hast redeemed us to God by thy Blood, out of every kindred, and Tongue, and People, and Nation.* Herein is included Justification and Reconciliation.

(4) By Vocation. *When it pleased God, who separated me from my Mother's Womb, and called me by his Grace*, Gal. i. 5. *Even us whom he hath called, not of the Jews only, but also of the Gentiles, giving thanks unto the Father, who hath made us meet to partake of the inheritance of the Saints in Light.* Coloss. i. 12.

(5) By Perseverance. 1 Pet. i. 5, *Reserved in Heaven for you, who are kept by the Power of God thro' Faith unto Salvation.* Thus I have briefly shewn how the Vessels of Mercy are by God prepared for Glory, viz. eternal Glory by Jesus Christ, after they have suffered a while.

Next, I shall consider how God maketh known the Riches of his Glory on the Vessels of Mercy. Of the Vessels of Wrath, 'tis said, *on them God shewed his Wrath, made his Power known, endured with much long suffering*: Who that is not blind sees not a manifest Difference in the acts of God's Providence, upon Vessels by Nature of such an absolute Congruity and Likeness, as as we have shewn before? But how doth God make known the Riches of his Glory? No doubt but by the Riches of his Glory, the Apostle meaneth, that Treasure of Spiritual and Eternal Blessings laid up in Christ for
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the Elect, of which Treasure *Paul* speaks. *Colos. i. 19* Because it pleased the Father that in him should all fulness dwell, and in him are hid all the Treasures of Wisdom and Knowledge. *Colos. ii. 3.* God hath his treasure of Wrath, Shame and Confusion, which sometimes he poureth upon the Wicked; here, but alas there is a dreadful storm of Wrath, without mixture, which will inevitably be poured upon them hereafter: so hath he Riches of Glory, Riches infinitely more beautiful and valuable than all these temporal Riches, which are perishing Trifles: and these Riches of Glory are manifested in the Probation or Tryal of the Saint's Faith, which is much more precious than of Gold that perisheth. *1 Pet. i. 7.* The Pearls and Jewels of all kinds in the Indies, are no such Manifestation of the Riches of his Glory, as a Saint's Contempt of the Riches and Grandeur of this World, in the hopes of an eternal Inheritance; neither is there any such Mirror by which a divine Eye can in this Life take a prospect of the Powers and Riches of the World to come, as the Triumph of a Believer by Faith over all the sufferings of the Cross, in the Expectation of a never fading Crown of Glory. Thus *Moses* chose rather to suffer Affliction with the People of God than to enjoy Pleasures of Sin which were but for a Season, esteeming the Reproach of Christ greater Riches than the Treasures of Egypt, because he had an Eye to the recompence of Reward. But 2dly, What is this View in Comparison of the Fruition of Glory in the World to come, in the Inheritance of which is indeed what the Apostle calls the Praise or Commendation of the Glory of his Grace, and that we should be to the praise of his Glory who have first hoped in Christ. *Ephes. i. 6.* and *12,* of which he tells the *Corinthians*, Our light Afflictions which are but for a Moment, work for us a far more exceeding and eternal Weight of Glory. *2 Cor. iv. 17.*

In this whole Vindication of God's Dispensations of Mercy and Justice, we have a view of the Persons and Conditions of all Mankind.

1st, Their Likeness. They are all alike Vessels of the same Lump.

2dly, Their Unlikeness. 1st, In their State of God's purpose; the one are Vessels of Wrath, the other are Vessels of Mercy. 2dly, The one are fitted to Destruction, the other are prepared for Glory.

3dly,

3dly, Upon the one, God shews his Wrath, make his Power known, endures with much long suffering; Upon the other, God makes known the Riches of his Glory in his Grace in this World, and Happiness in the World to come; the Reason of the difference of these two is to be resolved into the will of God, *What if God willing?* Thus I have over briefly and abruptly handled the *third* Vindication of the Dispensations of God from the blasphemy of Tyranny and Cruelty, in the genuine Explication of the Apostle's Words, and natural Observations from them.

I should now make copious Use of this Doctrine, but the petulant Objections of its Adversaries, and my intended Brevity force me to omit; Only I shall observe this by way of Caution to those that hold this Doctrine: 1. Not to wax insolent against our fellow Sinners, *for we our selves were sometimes foolish and disobedient*, Titus iii. 3. *And what hast thou which thou hast not received?* 1 Cor. 4. Remember thou wast made of the same Lump. 2. Not peremptorily to judge of this or that particular person by his present Condition (of Sin having Dominion over him) that he is certainly reprobated; God hath not shewen his Mind in this particular, that so thou mightest take the common Rule of his Word for the Exercise of thy Piety and Charity towards all Men in the endeavouring their Salvation, and God will take such Methods in his Providence as shall succeed thy Endeavours *according to the Council of his own Will*. Ephes. i. 11. Remember the Apostle's Words, 2 Corinth. ii. 14, 15, *But thanks be to God who always maketh us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place; for we are a good savour of Christ to God in them that are saved, and in them that perish*. Piscator, upon the place, saith, "He illustrateth the success of his Preaching from the Distribution of the Subjects, which are hearers, being of two sorts; some Elect, others Reprobate; so likewise his Preaching hath a twofold Event: To some it becometh Life of its own Nature, to others it causeth Death by their own Corruption and accidentally." 3, Be sure to walk as those who believe their Election of God. The Apostle tells the *Thessalonians* that they *knew their Election of God, because the Gospel came not to them in Word only, but in Power;*

Power; and a Vessel of Election when called, *must possess his Vessel in Sanctification and Honour*. 1 *Thess.* i. 4, and vi. 4, and they which are Vessels of Mercy, in which consisteth their Election before Calling, are Vessels of Honour fitted for their Master's Use, after Calling, in which consists their Sanctification, 2 *Tim.* ii. 21. But if God hath not washed you by Sanctification, we know nothing of his asserting his Right to you by Election; we verily conclude the Legitimacy of your Adoption by your Conformity to the Image of his Son, *Rom.* viii. 29. We are in this Life, in reference to our selves and others, in a State of Probation, and therefore ought to give diligence to make our Calling and Election sure, 2 *Pet.* i. 10. And so I come to answer some Objections made to this Doctrine.

Objection 1. *If this Doctrine be true, then God is a respecter of Persons.*

Answer. This place of the 10th of the *Acts* is to be understood of all Kinds and Nations of Men in the World; for so *Cornelius* was a *Gentile*, and *Peter* knew not that the *Gentiles* were to be converted and ingrafted into *Christ*, *Acts* xi. 3, 4, 5. until he was instructed into it by the Vision of *Clean* and *Unclean* Meats, by which he was taught to call no *Man* common or *unclean*, and so to understand the *Gentiles* to be Fellow-Heirs with the *Jews*; and therefore 'tis not to be understood of every individual Person in the World, that God loves them all, for so he did not the Seed of *Abraham*, he loved *Jacob* and hated *Esau*. *St. Augustine* saith it is to be understood *de generibus singulorum*, and not *de singulis generum*, of the sort of every individual, not of every individual of the Sort.

Objection 2. *God will have all Men to be saved and come to the knowledge of the Truth.*

Answer. The Grace of God, by which he will have all Men to be Saved, is not to be understood Universally of all the persons in the World, for then eventually they shall be Saved; for Salvation is of God that sheweth Mercy, and this is on whom he will; but he don't shew Mercy to all, (as we have been teaching out of *Paul's* Disputation) for some he *Hardens*; therefore this is to be understood of the Elect. That God will have all to be saved, and that *Christ* gave himself a ransom for all, is not to be understood here of every Person. but for
some

some of every kind and degree, which are the Elect; for so in the first Verse he exhorts, *that Prayers be made for all Men*, and then in the second he enumerates the particulars by way of Distribution, *for Kings and all that are in Authority*; as if he should say, not only for Common People, of which there is a great Number who embrace the Faith, but also for Magistrates, which now almost every where persecute it, for which reason the poor Saints might rather think 'twas their Duty to pray against them; yet even of this sort God hath his Elect, which he will save, because he will have of all kinds to be saved: And thus we must understand, *that God will have all Men to be saved*; for if otherwise we will have it every particular Person, we should make the Apostle contradict Christ, who, when he was about to pay the Price of Redemption, doth expressly exempt the World, *Joh. xvii. 9. I pray not for the World, but for them that thou hast given me*, by which he understands his Disciples; to which *v. 20.* he joyns all the rest of his Elect Militant; therefore Christ prays only for his Elect.

Obj. 3. *If there be such an absolute personal Election, as that God willeth to shew Mercy on some; and such a Reprobation, as that he willeth not to shew Mercy on others; to what purpose then serve Ordinances, Prayers, Preaching, Hearing, reading all manner of good Instruction to the Reprobate? do what we can, we are not the nearer Happiness, being precluded by Election.*

Answer: The Ordinances or Means of Grace may be two ways considered, either passively for those Ordinances ministred for the sake of others, or actively for those Ordinances they themselves use. The Answer is the same in respect to both. 1st, Their visible Condition being the same, the outward Means must be so likewise; the Gospel must be preached to all in common that the Elect may be converted in particular. *John iii. The Wind bloweth where it listeth, so is every one that is born of the Spirit, 2 Cor. ii. 15. For we are a good Saviour of Christ to God in them that are saved, and in them that perish*; their contrary Condition being secret and known only to God, the distinguishing them by effectual Calling must be of God solely: So that for Ministers to preach to both sorts, is an act of Necessity, for how can they distinguish of secret Things? Secret things belong only to God. 2^{dly}, It is the Duty of

Ministers to preach to all. *Math. xxviii. 19.* and the Duty of all to read, hear, meditate, and Pray, and keep Sabbath. Christ's Command is general, *Joh. v. 29: Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* The Scriptures tell all Men that read them where eternal Life is, and the Way to it, and all that ever had eternal Life have had it by hearing or reading of it (or some way enjoying the Christ of God revealed in it before it was written) and thou standest as fair for it, in respect of any helping or hindering Causes in thee, as *Abraham, Isaac* and *Jacob* did: It is a Lot in regard to mankind; no doubt thou wouldst cast in a Lot of a Shilling, at the odds of a Hundred to one against thee, for the gaining a a Thousand Pounds; cast in thy Lot here, in hearing, reading, praying, and meditating; 'tis possible, for any thing I know, but thou mayest obtain eternal Life; for *the whole disposing is of the Lord, Prov. xvi. John x. 27.* Christ saith, *my Sheep hear my Voice, I give to them eternal Life. Luke xiii. 24.* our Lord saith, *strive to enter in at the straight gate,* and the reason why is rendred, *for wide is the gate, and broad the way that leadeth to destruction.*

The other Objections which I shall take up and Answer shall be some of those made by the *Antisynodine* Remonstrants at *Dort*, and answered by several Orthodox Divines, and collected by *Dr. Ames*, Chap. 11. Thesis 7. in which Position they object:

1. *The Hinge of the whole matter turns upon this, that the Contra-Remonstrants teach, that God out of his meer and absolute good pleasure without any respect to Impenitency, Unbelief, and antecedent actual Sin, as the meritorious Causes, hath reprobated from Eternity the greater part of Mankind, and so of them which are called by the Gospel, and addicted them to eternal Damnation.*

Answer: If the Hinge of the whole matter turns upon this which one part teach, then 'tis lawful for us to put the Hinge of the Matter to that which the *Arminians* teach, That God hath reprobated all Men without any desert of theirs, as the Cause of the Decree, and afterwards by the desert of some certain persons properly moving his Will reprobateth them: but from no Sin original or actual before the last Contumacy manifested when they come to die. Perhaps the Reader will wonder

wonder at so strange a Representation of this Principle of so many otherwise wise and learned Men; but the Solution is easy, if we consider they hold a general Reprobation by which they mean no more then a Decree or Edict, that the Soul that sins shall die. *2dly*, They hold a particular Reprobation, which Act of God passeth upon none till final Impenitency; so that by this inconsistent Doctrine a person may be generally Reprobated and then particularly Elected, and at last particularly Reprobated. *3dly*, We do not exclude the meritorious Cause from Reprobation in reference to Damnation ordained, but only in reference to the Act of Ordaining. *4thly*, They odiously gather from our Confession that God hath addicted Men to Damnation, as if the Ordination of God was the only Cause of Damnation and Damnation the End propos'd by God; whereas Sin alone is the Cause, and the Glory of God's Justice the End. *5thly*, Our Sentence is that God hath not chosen certain Persons (as he hath chosen others); but hath decreed to permit that they should remain in their Sins, and for those Sins undergo the Punishment of deserved Damnation; and of this Decree no Cause is to be found in the Non-elect, which is not in like manner to be found in the Elect of God; the Truth of which Sentence is sufficiently proved by the Event it self, and by Experience.

Objection 2. This Sentence concerning an absolute Decree of Reprobation contradicteth all those places of Scripture, which teach God to be highly displeased, and that for his inexpressible Love to Mankind, he is affected with intimate Bowels of Compassion, that more Sinners are not converted unto him.

Ans. 1. If these things seem to Reason to be contradictory, Faith nevertheless understands them not to contradict, which are both taught in the Holy Scripture. *2.* Our Sentence doth not more contradict those places of Scripture, than their Sentence who amongst the *Arminians* acknowledge the Decree of special Reprobation to have been done from Eternity. For if God so speaketh as to shew himself displeased with them which he hath before absolutely reprobated, that they which were a long time before now Reprobated are not converted, then an absolute Decree of Reprobation doth not contradict those places of

Scripture in which those things are taught. 3. There is no greater Repugnancy between those two, *viz.* God will permit and punish Sin, and that Sin highly displeaseth God, than between these two: God can most easily hinder Sin, but will not, and nevertheless Sin doth highly displease God: Notwithstanding neither of these can be deny'd by any one who knows the true God, the sum of Agreement consisteth in this, that God willeth after a just manner to permit Sin and inflict Punishment, and therefore to testifie that Men sin by their own Fault, and suffer Punishment according to their own Desert, whilest they do those things knowingly and willingly which contradicteth the Law prescribed by him.

Objection 3. 2 *Pet.* iii. 9. *God will not that any should perish, but that all should come to Repentance.*

Answer: These words ought not necessarily to be understood concerning that Will of God, which is the Reason of the deferring the coming of our Lord, as appeareth from the Context; but that Will, which is said to will the Salvation of all and every Man which have been from the beginning of the World, is not the cause of this Delay, because such a Salvation doth not less consist with the coming of the Lord, if it should have been that Day *Peter* writ this, than if it shall be hereafter at the time appointed, or else that God deferreth the Day of Judgment, that in the mean while the Number of the Elect may be compleated, as in *xxiv.* of *Mat.* he is said, *for the Elects sake to shorten those Days.*

Objection 4. *Ezekiel* xviii. 23. *God testifieth with an Oath, that he willeth not the Death of him that dieth.*

Answer: 1. These Words are not to be understood simply as they sound, all will grant, who acknowledge God inflicteth Death upon Sinners according to his righteous Will: Therefore the meer Sound of the Words destitute of all Interpretation is sophistically objected. 2dly, The true and genuine Sense of this Answer ought to be fetched from the Question which it respecteth. The Question was, Whether or no righteous Sons should suffer Punishment for the Sins of their Fathers, that is, whether the *Israelites* who lived in that Time, should suffer Death without their own Desert? Many false accusers of God's Justice affirmed it, but God denieth he willeth the Death of a Sinner in this sense,

Sense, that he will to inflict Death upon any one for other's Fault: This is a clear and certain Explication flowing from the Analysis of the Context, that Interpretation cometh almost to the same, *that God will not the Death of a Sinner* (i. e.) of him that doth repent; for these two fitly agree, *God willeth not the Death of him that dieth* (if that is to say he will to repent) to will that he may repent, and to will not the Death of him that doth repent.

Objection 5. The like Sentences we have *Deut. v. 29. O! that there was such an Heart in them*, *Psal. lxxxix. 13. O! that my People had hearkned unto me*, *Isaiah xlviii. 17. O! that thou hadst hearkned to my Commandments*, *Isaiah lxiii. 7. He said, surely they are my People, Children that will not lie, &c.*

Ans. 1st. It is manifest enough to every intelligent Person, these things can't in rigor and properly be affirmed concerning God, saving the Honour of the Divine Majesty: O! that there were such an Heart is as the form of wishing some good to another; and after some sort invoking that other Person. Again, *I wish or would* is a Sign of an ineffectual Desire of him that hath, as they speak it, a Willingness to this or that Thing, but hath not power of obtaining that which he willeth. Again, to say *truly they are my People*, speaking of something hereafter to be which is not to be, is the Language of him which is ignorant, or erring, or is deceived; and certainly to attribute such Things properly to God, is done by him who is shamefully ignorant or erroneous, or, which is worse, that desireth to deceive.

2dly, We therefore say, with the whole Choire of Divines, God in these forms of Speech, puts on the Man, that he may accomodate himself unto Men, and so propose his Councils to us in that Order, that we may the better understand them to Salvation.

3dly, Neither in this part alone which respects, the Salvation of Men, imperfect Volitions or Willingnesses are attributed humanely to God, but also in that other part which respecteth the Destruction of Men, and that at one and the same time, as appears, *Deut. xxxii. 26. 29.* That if all these things should be rigidly urged, it should follow that God hath at the same time a Will, or Willingness, of destroying and saving the same Persons.

Objection 6. *That Sentence also is the like*, *Math. xxiii.*

xxiii. 37. *Jerusalem, Jerusalem, how often would I, &c. The Words of this Text shew here is not handled the Internal Will of God which remaineth always the same without Intermission, but concerning the Will of the Sign, and its singular Administration, which so often did exist at Times, as often as Prophets were extraordinarily sent to the Jews, or otherwise they were singularly invited to seek God rightly; for therefore it is said, not how Vehemently would I, but how often would I.*

They Cavil much that an Anthropolopatia is signified, by which God is expressed Suffering humane Passions, as if we granted no Figurative Speech.

To this we Answer, the Nature of the word of God, and his Dispensation to be signified, that instantly he may perswade to Faith and Obedience.

Lastly, it is signified, that God willeth by those Mediums effectually to bring to pass the Salvation of certain Persons.

Objection 7. *This Reprobation opposeth the Glory of God, because the Glory of God consisteth not in this chiefly or only, that whatsoever he will he doth; but chiefly in the Manifestation of those Perfections which are declared. Exod. xxxiii. 18. and xxxiv. 6. that is, in his Goodness, Mercy, Truth, Righteousness, and Power, &c.*

Answer: This Argument begins from a Presumption with which we are unwilling to communicate; for it doth not become us to define in what Attribute the Glory of God doth chiefly consist; and this Presumption involves it self into a manifest Contradiction, and that for two Reasons, for 1. It attributeth the chief Glory of God to be in that which was reveal'd to Moses, viz. his Mercy, Exod. xxxiv. when notwithstanding God himself testifieth in that place, that his Face, that is, his chief Glory, Moses did not see, neither could he. 2. The Arminians deny the Glory of God chiefly to consist in that, that whatsoever he willeth to do, he doth; and yet affirm that his Glory consisteth as in other perfections, so in his Power. 3. To the Glory of God we may observe what he doth in his Providence. The Arminians to shew the Repugnancy between the Glory of God and the Doctrine of Predestination bring that place in which this Doctrine is manifestly taught; For from those words which are cited out of Exod. xxx. 19. *I will have Mercy on whom I will*

have Mercy, the Apostle himself doth invincibly conclude the Truth of both *Election* and *Reprobation*. *Rom. ix. 18.*

Object. 8. *The Doctrine of the absolute Decree of Reprobation takes away the universal Love of God to all Mankind and Affection of Goodness, and proposeth him to us as sparing to Mercy, but exceedingly ready to be Angry.*

Ans. 1. Deservedly doth it take away that Universal and equal Love to Mankind which the *Arminians* teach, for the Scripture teaching that special Love to some takes away that Universal and equal Love to all. 2. The *Arminians* impose upon the Ignorant whilst they would seem to be such hot Defenders of the Goodness of God; for in this very thing that they establish a universal equal goodness of God, they deny that efficacious Goodness of his, by which he certainly maketh Men good and acceptable to himself, and effecteth, that some Men actually will that which is good rather than others, and in thus willing persevere; and this chief good done for Man from which all other things depend, they make to depend upon Man's Free Will, and not from the special Goodness of God: And this is of so great moment as (a) *Bucer* observes upon *Rom. 9.* "He which affirmeth there is some good which God don't effect, denies the being of a God; for if there be never so little good which is not of God, he is now no more the Effector of all good, and therefore neither is he God." 3. They who acknowledge an eternal foreknowledge of God (as some of the *Arminians* do) by which he knows from Eternity so many Men shall perish for rejecting his Grace, according to that Dispensation of his which he now observeth, whom nevertheless he could easily have saved by some other way known to himself, they (I say) who grant this, which no godly Man will deny, are to be asked to shew us, How it is possible to agree with the divine Goodness to approve of that Dispensation, which being established, God seeth so many Men will perish, and pass by that other Dispensation by which he could have saved all? After they have loosed this Knot, there will remain no great Difficulty to us to discuss this Objection. 4. No Body can ever satisfy the foolish Wisdom of Humane Reason, in reconciling the Permission of Sin with the Goodness of God. For after the same man-

(a) Qui aliquid boni non affici a Deo affirmat, ille Deum esse negat: si namque vel tantillum boni a Deo non est, jam non omnium boni effector est, eoque nec Deus. D. *Bucerus* ad *Rom. ix.*

ner that the *Arminians* exclaim against *Reprobation* (where is this goodness? where is this Love of God to Mankind?) Curious Reason cries out against this Permission: *What Father who amongst the Sons of Men knowingly would permit him to rush into Perdition, whom he is able without any pains with a word speaking to save?* To fortifie the Mind against this popular Objection, we must observe, the Old Hereticks have brought credulous Persons into their pernicious Errors, by the same Colour of specious Sophistry, saith (b) *Tertullian* against *Marcion* Book 2. Chap. 5. "O Dogs! who barking against the God of Truth the Apostle casts out of Doors; these are the Bones of the Arguments which you gnaw: If God be good and foreknowing of that which will happen, and able to turn away evil, why did he suffer Man, his very Image and likeness, to be circumvented by the Devil, and to fall from the Obedience of his Law into Destruction? for if he which is God be good, he would be unwilling any such thing should happen; and if he were foreknowing, he could not be ignorant of what would happen, and if he were mighty, he could have hindred it; that it could by no means have happen'd; which thing could not have happen'd under these three Conditions of the Divine Majesty, which if it do it is absolutely true on the contrary, God is neither to be believ'd to be good, foreknowing, or Mighty." And verily this arguing of the *Marcionites*, if we pass by some hard Phrases in it, is not less strong than that of the *Remonstrants*. Our Sentence which they oppose may simply be seen in it self. *viz.* God from Eternity to have decreed to permit certain persons to Sin, and to leave them in Sin, and to punish them for Sin. This whole matter is contained in that Description of Foreknowledge, which *Tertullian* opposeth to this Objection, *viz.* As God in ordering all things hath foreknown them, so certainly in foreknowing Sin it self, he hath ordered it.

O! the depth of the Riches both of the Wisdom and Knowledge of God, how unsearchable are his Judgment and his ways past finding out. Rom. xi. 33.

(b) O Canes, quos foras Apostolus expellit latrantes Deum Veritatis, hæc sunt Argumentationum ossa que obraditis! si Deus bonus, & prescius futuri, & averrendi mali potens, cur hominem, & quidem imaginem & similitudinem suam, &c. passus est labi de obsequio legis in Mortem circumventum a Diabulo; si enim bonus qui evenire tale quid nollit, & prescius qui eventurum non ignoraret, & potens, qui depellere valeret, nullo modo evenisset: quod sub his tribus Conditionibus Divinae Majestatis evenire non posset: quod si evenit, absolutum & consensario, Deum neque bonum credendum, neque prescium, neque potentem.



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The Matter I treat of, is about God's Predestination, Election, and Reprobation, according to his Foreknowledge, and of the Death of Christ for the Sons of Men. The Body and Substance of all Objections, I have laboured to Answer, briefly and plainly, and that both by Scripture and Reason, to the Satisfaction of all rational Men fearing God : And I am conscious to my self before God, that I aim at nothing more, than the Glory of the Great God, in whom we live, move, and have our Beings ; and to whom we must all give an Account of all our Actions, at the Great Day ; And in the next place, at the Good and Benefit of all that shall read or hear the Holy Scriptures, and by them try these following Lines : They are so few, that thou may'st easily purchase them ; and if they prove profitable to thee, thou wilt think thy Money very well bestowed.

The

To the READER.

The Times are now drawing nigh, in which the Lord himself will appear from Heaven, to take an Account of every Man, how they have spent their Talents of Wisdom and Understanding which he hath lent them : And happy will every Man be, that can give up his Account with Joy ; can say, with Paul, That they have laboured to have Consciences void of Offence towards God, and towards all Men ; and walked in all the Ordinances and Commandments of the Lord, blameless : The which while some Men are labouring after, I find them drowned and lost in a Labyrinth about Predestination, Election, and Reprobation ; of which Distractions, I my self have formerly had my share ; but now, through Mercy, having escaped them, by the help of the Lord, I think it no less than my Duty to inform others ; and to that end, I have composed these few Lines, which I now commit to thy serious Consideration ; desiring thee to search the scriptures, and see whether the Things I have written, be so, or not, and judge impartially ; and the Lord give thee Understanding in all things : into whose Hands I commit thee, to be guided here by his Counsels, that afterwards thou mayest be received into Glory with Him : In whose Service I desire to continue,

A Servant of all that fear God,

and keep his Commandments,

'till Death,

HENRY HAGGAR.





THE Order of Causes, &c.



THE Scripture saith, *Ephes. 1. 4.* speaking of God's Election, that he hath chosen us in him, before the Foundation of the World, that we should be holy, and without blame before him in love, &c. And Peter also, *1 Pet. 1. 2.* calleth the Saints *Elect* according to the foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, &c. And Paul (*2 Thess. 2. 13, 14.*) saith to the Saints, that God hath from the beginning chosen them to Salvation, through sanctification of the Spirit, and belief of the Truth: whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.

From all which Places we must needs conclude, that God hath chosen some to Life and Glory, ev'n before, or from 'the Foundation of the World, because the Scripture saith it; and (as Christ saith in another case) *the Scripture cannot be broken.* Therefore the Wisdom of all Christians is, To labour to have Judgments informed according to the Scriptures, and that the Scriptures and their Judgments may speak both one
B
thing:

thing: And to that end, let us consider the manner of God's speaking to the Sons of Men.

Rom. 4. 17 He saith to our Father *Abraham*; (*As it is written, I have made thee a father of many Nations*) before him whom he believeth, ev'n God, who quickneth the Dead, and calleth things that are not, as though they were, &c. Observe, God speaks then in that present Time to *Abraham*, saying, *I have made thee a Father of many Nations*; notwithstanding *Abraham* was not the Father of one Child at that time, but *Ishmael*; see Gen. 17. 5. How then must we understand, *I have made thee a Father of many Nations*?

Ans^r. The Apostle telleth us plainly, Rom. 4. 17. that it was so before God, who calleth things that are not, as though they were: and so he calleth *Abraham* the Father of many Nations, though he was not as yet, no not the Father of *Isaac*, in whom his Seed should be called.

The like may again be observed, when he called Christ a *Lamb slain from the Foundation of the World*, Rev. 13. 8. yet he was not slain many thousand Years after.

Therefore the same may again be considered about God's Election from the Foundation of the World, thus:

God calleth *Abraham* a Father of many Nations, tho' not so; God calleth Christ, a *Lamb slain from the Foundation of the World*, though not slain many thousand Years after, 'till he was a Man in the Flesh: ev'n so he calleth Men elected from the Foundation of the World, though not elected many thousand Years after, 'till they are Men in the Flesh: yet it is all so, and done before God, who foreseeth and knoweth all things, ev'n from Eternity to Eternity; and therefore calleth things that are not, as though they were: for he seeth the Beginning and End of all Mens Actions, whether Good or Evil, at once: And knowing as well from the Foundation of the World, what Men would do in their

their Generations, as they can know when their Lives and Actions are finished; He therefore could as well conclude of Mens Salvation or Damnation then, as Men can know themselves at the End of their Days, or at the Day of Judgment.

By all which it is clear, that as Christ was called *a Lamb slain from the Foundation of the World*, and yet not slain nor touched 'till the Day of his Death; so also, although God calleth Men Elect from the Foundation of the World, yet they are not Elect nor Chosen, until the very Day of their Conversion, and turning from Sin to God: for God *calleth things that are not, as though they were*: from whence it is evident, they were not Elected, although so called.

Again, If we consider Election according to the Foreknowledge of God, it is plain from that Text in *1 Pet. 1. 2. Elect according to the Foreknowledge of God, through Sanctification of the Spirit unto Obedience*. From whence I reason thus:

If the Elect are chosen through the Sanctification of the Spirit, then they were not chosen before they had the Spirit, and were sanctified by the Spirit.

But they had not that sanctifying Spirit before they had a Being, either in the World, or else in their Mother's Womb at leastwise. Therefore not chosen from the Foundation of the World, but only as aforesaid.

Again, *2 Thess. 2. 13. We are bound to give thanks alway to God for you, Brethren, beloved of the Lord; because God hath from the Beginning chosen you to Salvation, through sanctification of the Spirit, and Belief of the Truth, whereunto you were called by our Gospel*. From whence I argue thus:

If the Saints are chosen to Salvation, through Sanctification of the Spirit, and believing of the Truth, and were called to believe that Truth by the hearing of the Gospel; then they were not chosen be-

fore they had believed the Truth, and before they did hear the Gospel, by which they were called to believe.

But they were chosen through believing the Truth, and called to believe it by the Gospel, as afore-said ; and *Faith cometh by hearing*, Rom. 10. 17.

Therefore not chosen before *they* had a Being, no more than Christ was slain before *he* had a Being.

For according to the Scripture, they were *chosen through Sanctification of the Spirit, and Belief of the Truth* : and if through it, then not without it ; (observe that :) but it is through it, therefore not without it. Moreover, they were called to this Faith by the Gospel, which they never heard before they had a Being.

Therefore it is clear, their Election was not before their Conversion, tho' God saw it before ; neither indeed can it be, because the Elect are all *chosen in Christ*, Eph. 1. 4. But I can prove, that those very Elect *Ephesians* were once out of Christ, chap. 2. 11, 12. Remember (saith the Apostle) *that at that time ye were without Christ, without Hope, without God in the World*. From whence I argue thus ;

If at that Time they *were without God, and without Christ*, then at that Time they were not in him : for they could not be without him, and within him, both at one time : and if not in Christ, then *not chosen in him*, as all rational Men will grant. From all which I conclude,

That Men were Elected in Christ, according to the Scripture ; yet never in him, before they believed in him : and they never believed in him, before they heard the Gospel : and they never heard the Gospel, before they were born. Therefore not Elected, though so called by God, *who justifieth the Ungodly, and call-eth things that are not, as though they were*.

Again, how plain is it, *Ephes. 1. 11, 12*. where Paul saith, That *they whom God did predestinate, according*

to the Counsel of his own Will, to be to the Praise of his Glory, were such as did first trust in Christ: And in Verse 13. he saith, That they trusted in Christ as they heard the Word of Truth, the Gospel of their Salvation; (not before;) the which they never heard before they were born, all Men will grant that have Reason.

Again, how clear is that Text, 1 Pet. 1. 2. *Elect according to the foreknowledge of God?* Whence it is plain, if God knew them, before he Elected them, then he knew them as Men in their Flesh, and not as they were Nothings: and if he knew them as they were Men, they must needs be born first; for of nothing, nothing can be known before Time; nor chosen in Time. Therefore I conclude, That the real and absolute Act of Election comes to pass in Time, though known of God before Time; who, according to his Foreknowledge, calleth things that are not, as though they were; and so calleth Men that are not Elected, as though they were Elected.

And thus is the great Objection about God's Election answered, and the Stumbling-block taken away; to the End that Men might work out their Salvation with fear and trembling; and make their Calling and Election sure.

The same may also be considered of God's Predetermination, or Fore-appointing all obedient Believers to Life and Salvation, (not without, but) according to his Foreknowledge of all their Words and Actions from the Foundation of the World. And so likewise he predestinateth, or fore-appointeth, all disobedient Unbelievers and Apostates to Death and Damnation, (not without, but) according to his Foreknowledge of all their Words and Actions from the Foundation of the World.

Thus I do believe that God foresaw all Men and Things past, present, and to come, at once: I do believe that God foresaw Adam's Fall long before he was a Creature in Being; for nothing is hid from his

his Eyes, but *all things are naked and bare before him with whom we have to do*, Heb. 4. 13.

But it may be some will say, *If God did foreknow Adam would fall when he had created him, why then did he make him?*

To which I answer Two things: First, What have we to do to Reply against our Maker? *shall the Thing formed say to him that formed it, Why hast thou made me thus?* Shall Adam say to his Maker, Why hast thou made me thus, [subject to all?] What is that to Adam, seeing God hath given him and his Posterity Means to rise again to as good or a better Condition? and the neglect of that Means, is that which will rise up in Judgment against all slothful disobedient Ones that will not make use of their Talents of Power, Wisdom and Understanding, which God hath given them, *to work out their Salvation with fear and trembling* while they may. This well considered, will give light into Rom. 9. 10, 11, 20, 21, 22. and if Men will needs understand that God loved Jacob, and hated Esau, before they were born, they should consider, that God knew them both before they were born, and after they were born, [a-like,] according to his Foreknowledge, as aforesaid.

But I know that this is brought to prove, *that God's Election is not because of Works foreseen.* To which I answer;

But what Works? It is true, God doth not chuse us because of any Works of Righteousness that we have done, or can do, out of Christ; for out of him no works are accepted: therefore it is said, *Not of Works, lest any Man should boast*: therefore no Works are required of Unbelievers; but the very *Prayers of the wicked are an Abomination to the Lord*: but it is because of Works of Righteousness, that Christ himself hath wrought for us in his own Person; and doth work by us, and in us, by his Spirit, when we are Believers. And though boasting in the Works of
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the Law, and boasting of Works before Believing, be reproved; yet Paul saith, *As the Truth of Christ is in me, no Man shall stop me of that boasting*, 2 Cor. 11. 10. And although he cried down Works before Faith in so many places, yet he preached up Works after Believing loud enough, in these words, Tit. 3. 8. *This is a faithful saying, and these things I will that thou constantly affirm, That they which have believed in God, might be careful to maintain good Works; for they are good and profitable, &c.* And Phil. 2. 12, 13. *Work out your Salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good Pleasure.* Thus we may see, that although it be not for our workings without Christ, that we are chosen or predestinated to Life and Glory; yet it is by our workings with Christ, when he by his Spirit dwelleth in our Hearts by believing, and is *in us the Hope of Glory*: for then he worketh in us, and our Works are acceptable, because he works them by us, and we work them in him. Therefore Paul saith, *We therefore as workers together with him, beseech you, &c.*

Therefore if Men would but open their Eyes, they might easily see what Works the Apostle speaks of, when he saith the Election is *not of Works*. But of this more plainly anon.

Secondly, I answer: Although God saw Adam would fall, yet he saw him a Creature first, or else he could not have foreseen he would fall when he was a Creature: therefore *God is the God of Order; and not of Confusion*, 1 Cor. 14. 33. and foreseeth all things orderly, and not confusedly.

1. So then I conclude, that, first, he saw Adam created. 2. He saw him fallen, and all his Posterity in his Loins. 3. He saw Christ Crucified for them. 4. He foresaw the Gospel preached to all Men in their Generations. 5. He foresaw all Mens receiving, or refusing; believing, or not believing; obeying, or disobey-

disobeying his Gospel, in their several Generations, as it was, is, or shall be communicated to the End of all Ages in Order at once. And seeing as well then, what Men would do in their Ages and Generations to come, as they do know themselves when their Lives and Actions are finished, God could thereupon make up his Election and Reprobation, chusing or electing obedient Believers, according to his Foreknowledge, to Life and Salvation; and refusing and reprobating disobedient Unbelievers, to Eternal Death and Damnation.

And thus is Election and Reprobation to be considered, according to the Foreknowledge of God in Christ, or out of Christ, from the Foundation of the World, according to the Scriptures. Which if well considered, it would put an End to all the confused and distracted Thoughts in Men about these things.

But it may be, that some will yet object, *That I hold Faith and Obedience in us, to be the Cause of God's Electing or Chusing us to Life and Glory:*

Ans. That Faith in Christ, and Obedience to Christ, is [*a Cause*] without which, God chuseth none to Life and Salvation, I affirm; because we never read that God chose any disobedient Unbeliever to Life and Glory, which lived and died so: But that it is [*The Cause*] for which he doth chuse any, I shall utterly deny, and shew the contrary, in the Order of Causes, thus:

Suppose I should affirm my Obedience to be a Cause of my Election to Salvation; then what is the Cause of my Obedience?

Ans. My Love to Christ.

But what is the Cause of my Love to Christ?

Ans. My Faith in Christ.

But what is the Cause of my Faith in Christ?

Ans. The preaching of the Gospel of Christ, (*viz.*) that he died for my Sins, and rose again for my Justification; without which, there could be no Believers:

lievers: for, take away Christ, and take away Faith; and then believe who can.

But what is the Cause of the Preaching the Gospel to us?

Ans^w. Christ's Dying for us.

But what is the Cause of Christ's Dying for us?

Ans^w. Ev'n God's great Love of Pity wherewith he loved us, ev'n *when we were dead in Trespasses and Sins*, Ephes. 2. 4. At that time he commended his Love towards us, in that while we were yet Sinners, Christ died for us, Rom. 5. 8.

Thus all Men may see, that I do not hold, that God chose any to Life and Salvation, for any good in them, before he put it in them; as I shall now make appear, more at large, by the Scriptures, considering the Causes in Order, descending from God to us, or ascending from us to God.

1. Cause.] God's Love to the Sons of Men, as they were Sinners against him, and Enemies to him, was the Cause of his sending his Son to die for Sinners, for his *Enemies, for the Ungodly, for the Unjust*; as appeareth by these following Scriptures: *John 3. 16. Rom. 5. 6, 8, 10. 1 Pet. 3. 18. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. For when we were yet without strength, in due time Christ died for the Ungodly. And, God commendeth his Love to us, in that while we were yet Sinners, Christ died for us. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life. For Christ also hath suffered for Sins, the Just for the Unjust, that he might bring us to God.*

2. Cause.] Christ's dying for our Sins, and rising again from the Dead is the Cause of the Gospel's being preached to Sinners; as appeareth by these Scriptures: *Mat. 28. 18, 19. Mark 16. 15, 16. 1 Cor. 15. 13, 14. And Jesus came and spake unto them, saying, All Power*

The Order of Causes, &c.

is mine, both in Heaven and in Earth: Go ye therefore and teach all Nations, &c. And again he saith unto them, Go ye into all the World, and preach the Gospel to every Creature, &c. But if Christ be not risen, then is our Preaching vain, and your Faith is vain; and ye are yet in your Sins, &c.

3. Cause.] The Gospel's being Preached to Sinners, is the Cause of their Believing; as appeareth by these Scriptures: Rom. 10. 14, 15, 17. *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach except they be sent? as it is written. So then, Faith cometh by hearing, and hearing by the Word of God.*

4. Cause.] Mens Believing, is the Cause of their Justification from Sin; as appeareth by these Scriptures: Act. 13. 38, 39. Rom. 3. 26, 28. chap. 4. 3, 23, 24, 25. *Be it known unto you therefore, that through this Man is preached unto you the forgiveness of Sins, &c. By him, all that believe, are justified from all things, &c. To declare his Righteousness, that he might be just, and the Justifier of all that believe in Jesus. Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law. For what saith the Scripture; Abraham believed God, and it was imputed to him for Righteousness. Now it was not written for his sake alone, that it was imputed to him for Righteousness; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the Dead; who was delivered for our Sins, and raised again for our Justification.*

5. Cause.] Our knowing our selves justified from our Sins, by Faith in the Blood of Christ, is the Cause of our Love to Christ; according to these Scriptures: 1 Joh. 4. 10, 19. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. [Therefore] we love him, because he loved us first.*

6. Cause.]

6. Cause.] Our Love to Christ, is the Cause of our Obeying of Christ; according to these Scriptures :
1 John 5. 3. John 14. 15, 21, 23. If ye love me, keep my Commandments. And, He that hath my Commandments, and keepeth them, he it is that loveth me. And, If any Man love me, he will keep my Words. For this is the Love of God, that we keep his Commandments; and his Commandments are not grievous.

7. Cause.] Our Obeying of Christ, is a Cause of his giving us Eternal Life; as it is written, *Mark 16. 16. Rev. 22. 14. Heb. 5. 9. He that believeth, and is baptized, shall be saved. And, Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in thorough the Gates into the City. And, Christ being made perfect through sufferings, he became the Author of Eternal Salvation unto all them that obey him.*

Thus are the Causes of God's Election and Man's Salvation laid down in order, so clearly, that the meanest Capacity may understand them: Which more briefly are thus;

1. God's Love, was the Cause of his sending his Son to die for Sinners.

2. Christ's Dying for Sinners, and Rising again for their Justification, is the Cause of the Gospel's Preaching.

3. The Preaching of the Gospel, is the Cause of our Believing.

4. Our Believing, is the Cause of our Justification from Sin.

5. The knowing our selves Justified from Sin, by the Blood of Christ, is the Cause of our Love to Christ.

6. Our Love to Christ, is the Cause of our Obeying of Christ,

7. Our Obeying of Christ, is a Cause of his becoming the Author of Eternal Salvation to us, and all them that obey him.

The Order of Causes, &c.

Now if we consider the Causes in order from us to God, it is as clear, beginning at the last.

7. Our Obedience, is a Cause of our Salvation.
6. Our Love, is the Cause of our Obedience.
5. The knowing of our selves Justified from Sin, by the Blood of Christ, is the Cause of our Love to him.
4. Our Believing, is the Cause of our Justification.
3. The Preaching of the Gospel, is the Cause of our Faith.
2. Christ's Death and Resurrection, is the Cause of the Gospel's Preaching.
1. God's Love, is the Cause of sending his Son to Die for us.

Thus it appears, that it is *not for any Works of Righteousness that we have done*, but of his Love and Mercy he saved us, by sending a Saviour, *Tit. 3. 4, 5.* From all which, these following Things are considerable, and ought to be considered of all that desire to fear God aright.

1. There was a necessity of God's Love, in sending his Son to Die for us; without which, he had not come to die, *1 John 4. 10.*
2. There was a necessity of Christ's Love in Dying for us; without which, the Gospel could not be Preached, *1 Cor. 15. 3, 4.*
3. There was a necessity of the Gospel's being Preached; without which, there could have been no Believing, *Rom. 10. 14, 15, 17.*
4. There is a necessity of our Believing the Gospel; without which, we cannot be Justified from our Sins, by Faith in the Blood of Christ, *Rom. 3. 25.*
5. There is a necessity of our being Justified by Faith in the Blood of Christ; without which, we cannot come to know that he *loved us, and washed us from our Sins in his own Blood*, *Rev. 1. 5.*
6. There is a necessity of our knowing his Love wherewith he first loved us; without which, we cannot

not love him again: For, *we love him, because he loved us first*, 1 John 4. 19.

7. There is a necessity of our loving Christ, who loved us first; without which, we cannot keep his Commandments: For, *this is love, that we keep his Commandments; and his Commandments are not grievous*, 1 John 5. 3.

8. There is a necessity of our keeping his Commandments, and obeying his Voice; without which, we cannot inherit the Promises, nor be Heirs of Eternal Life. For, *Christ is become the Author of Eternal Salvation to all those that obey him*, Heb. 5. 9. And, *Blessed are they which do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City*, Rev. 22. 14. And, *We have need of Patience, that after we have done the Will of God, we might inherit the Promises*, Heb. 10. 36. For the Doers of the Lord's Work are blessed in their Deeds, Jam. 1. 25. But unto those that are contentious, and do not obey the Truth, but obey Unrighteousness, he will render Indignation and Wrath; Tribulation and Anguish upon every Soul of Man that doth Evil. And, *Those which will not hear him (ev'n Christ that Great Prophet) in all things whatsoever he shall say unto them, shall be destroy'd from among his People, with an everlasting Destruction from the Presence of God, and from the Glory of his Power, when he shall come in flaming Fire, to render Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ*. See Rom. 2. 8, 9. Act. 3. 22, 23. 2 Thess. 1. 7, 8, 9.

By all which we see, that there is as great a necessity of our keeping the Commandments and Ordinances of Christ, as there was of God's sending his Son to Die for us; and as there was of Christ's Dying for our Sins, and rising again for our Justification: For, without Faith in Christ, and Obedience to Christ, there is no Promise of Life and Salvation by Christ.

All which may serve sharply to reprove three sorts of People.

First, Those which are Ignorant, and know not Christ, nor his Commands, what they are; and are contented with their Ignorance, and think to make that a Cloak for their Sins.

Secondly, Those which are Careless, and when they know God, and Christ, and his Commandments, will not do them, but presume upon Mercy and Salvation, without Obeying of Christ: These are those which think to be saved by Faith only, without doing the Will and Work of God in their Generation; the which *James* calleth *vain Men*, *Jam. 2. 14, 17, 20.* saying, *What doth it profit, if they have Faith, and not Works? Can Faith save them? But wilt thou know, O vain Man, that Faith without Works is dead? Was not Abraham our Father justified by Works, when he had offered up his Son Isaac? Seest thou not how Faith wrought with his Works; and by Works was his Faith made perfect?*

Thirdly, It serves to reprove those most sharply, who after they have known the Truth, and walked therein, having *tasted the good Word of God*, and found it sweet and pleasant to their Souls, and have had their Hearts ravished with the Powers and Consolations of the World to come; if they fall away, and turn from the Holy Commandment once delivered to them, their latter end will be worse than their beginning. And, it had been better for them they had never known the way of Truth: for they chiefly shall be punished, *2 Pet. 2. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21.* For in them is fulfilled the true Proverb, *The Dog is turned to his own Vomit again; and the Sow that was washed, to her wallowing in the Mire*, ver. 22.

But it may be, some yet will say, *All this is nothing to many thousands in the World, that never heard of God nor Christ.*

To which I answer in the Words of Paul, Rom. 10. 18. *But have they not heard? Yes verily, their Sound went into all the Earth, and their Words unto the Ends of the World.* And again, Acts 26. 26. Paul saith, He was perswaded that none of those things were hidden, for it was not done in a Corner. And certain it is, that the Knowledge of God is manifest throughout the World. For, Psal. 19. 1, 2, 3. *The Heavens declare the Glory of God; and the Firmament sheweth his Handywork. Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.* And, *There is no Language nor Speech where their Voice is not heard.*

Obj. But it may be some will say, *But what Knowledge is this?*

Ans. I answer with Paul, Rom. 1. 19, 20. *That which may be known of God, is manifest in them; for God hath shewn it unto them. For the invisible things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made [ev'n] his Eternal Power and Godhead: so that they are without Excuse.* Now if all know enough to leave them without Excuse, then the Dispute is at an end. Notwithstanding, it is yet further remarkable, That as we hear there is a People in the other Parts of the World, which worship Idols, or the Sun, Moon and Stars, yea, that worship the Devil; so also those People do as well hear that there is a People in this part of the World which worship God and Christ; and do as familiarly call us Christians, as we call them Heathens.

Again, All that worship any Thing for a God, do by that acknowledge that there is a God; and all that offer Sacrifice to a God, do by that confess there is a God offended, or may be offended, and is reconcilable by Sacrifice. And it is apparent, that those which have not the Law, are a Law to themselves, as Paul saith, Rom. 2. 14, 15. *which shew the Work of the Law written in their Hearts, their Consciences also*

So bearing them witness, and their Thoughts the mean while accusing, or else excusing one another; In the Day when God shall judge the Secrets of all Men by Christ Jesus, [according to my Gospel,] saith Paul, ver. 16.

And thus are all Cavils of this Nature easily answered, and all Men left without Excuse.

Having thus briefly gone thorough Predestination and Election, according to the Foreknowledge of God, I shall now speak a word or two about Christ's Death, and the Offer of Grace, by his Death, to the Sons of Men.

The main Question is, *Whether Christ Died for all, or but for some?*

To which I shall answer by the Scriptures; shewing,
1. The Testimony of all the Prophets: 2. Of the Angel of God: 3. Of Christ himself: 4. Of the Holy Apostles of our Lord and Saviour Jesus Christ.

1. The Prophet *Isaiab*, chap. 53. 4, 5, 6. saith thus: *Surely he hath borne our Grievs, and carried our Sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities, and the chastisement of our Peace was upon him; and with his Stripes we are healed. All we like Sheep have gone astray; we have every one turned to his own Way; and the Lord hath laid on him the Iniquities of us all.* Thus *Isaiab* sheweth plainly, that the Iniquities of all those that went astray, were laid upon Christ. And to him the Testimony of all other Prophets agreeth; *Acts* 10. 43. *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of Sins.* The same saith that great Prophet *John Baptist*, *John* 1. 7. *Who came to bear Witness of the Light, that all Men through him might believe.* And again, ver. 29. *Behold the Lamb of God, which taketh away the Sins of the World.* Thus have all the Prophets,

phets, with one Consent, testified, that God laid upon Christ the Iniquities of all that are gone astray; that he was the Lamb of God that taketh away the Sin of the World, that all Men through him might believe; and that through his Name, whosoever believeth in him, should receive Remission of Sins.

Likewise the Angel of God testifieth (*Luke 2. 10.*) the same things in effect, saying, *Fear not; for I bring you glad tidings of great Joy which shall be to all People: which was, that there was born unto them that day, in the City of David, a Saviour, which was Christ the Lord.* By all which it still appeareth, that Christ died for *all Men*, or else it could not be glad Tidings of great Joy to *all People*; but rather, sad Tidings to all those for whom he died not, if there were any such.

And now we come to the Words of Christ himself, who knew his own Business better than any Man else; and therefore, if his Testimony agreeth with those that have gone before, we must needs be convinced that it is a Truth. For which, see *John 3. 14, 15, 16.* in these words; *As Moses lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have everlasting Life.* For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, &c. For God sent not his Son to condemn the World, but that the World thro' him might be saved. Thus we see the Words of Christ agree with the Words of the Prophets: therefore it must needs be owned for a Truth, that Christ died for all, as aforesaid.

And now we will hear what the Apostle speaks concerning this thing, *2 Cor. 5. 14, 15.* *The Love of Christ constraineth us, because we thus judge, that if one died for all, then were all once Dead; and that he died for all, that they which live, should not henceforth*

live to themselves, but to him that died for them, and rose again. And Paul saith, 1 Tim 2. 5, 6. that there is one God, and one Mediator between God and Men, the Man Christ Jesus, who gave himself a Ransom for [all,] to be testified in due time. From whence the Reader may do well to consider, that if we may understand the Scripture as it is written, that there is one God and one Mediator; so also we may understand, from the same Scripture, that the same Mediator gave himself in due time a Ransom for all. Again, Paul saith, in the same Epistle, chap. 1. 15. that it is a faithful Saying, and worthy of all Acceptation, that Christ came into the World to save Sinners, of whom Paul was the chief. Whence I conclude, If he came to save the chief of Sinners, then surely he left none without a Saviour, and Means of Salvation. Again, he saith to Titus, chap. 2. 11. That the Grace of God, that bringeth Salvation to all Men, hath appeared. And, Hebr. 2. 9. That he by the Grace of God should taste Death for every Man. And, 1 John 2. 2. that he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World. And, chap. 4. 14. he saith, (speaking of himself and the rest of the Apostles) We have seen, and do testify, that the Father sent the Son to be the Saviour of the World.

Thus we have the Testimony of all the Prophets; the Angels of God, Christ the Lord himself, and all his Holy Apostles, agreeing together in one, to prove, that Christ died for all Mankind; and by him, Grace, Mercy, and Eternal Life is offered to all, and the worst of Sinners. The Substance of which, I shall in order once more put down, that you may take Notice of the sweet Harmony of Scriptures in the Proof of this precious Truth, which is thus:

That the Lord laid upon him the Iniquities of all that went astray, *Isa. 53. 6.* that he gave himself a Ransom in due time, for all Men, yea, the chief of Sinners,

Sinners, *1 Tim.* 2. 6. chap. 1. 15. That he by the Grace of God tasted death for every Man, *Hebr.* 2. 9. That he is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World, *1 John* 2. 2. That the Father sent the Son to be the Saviour of the World, *1 John* 4. 14. That he is the Lamb of God, which taketh away the Sin of the World, that all Men through him might believe, *John* 1. 7, 29. and to him give all the Prophets Witness, that through his Name, whosoever believeth in him, shall receive Remission of Sins, *Acts* 10. 43. And Christ testified of himself, that God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, *John* 3. 16. And this is glad Tydings of great Joy to all People, *Luke* 2. 20.

And thus the pleasant Harmony of Scriptures, out of the Mouths of so many faithful Witnesses which none dare deny, must needs make sweet Melody in the Hearts of all true Believers.

But now it remaineth for me to speak to those Objections, which are usually brought against these Scriptures. To which I shall give a brief, yet (thro' the help of the Lord, I hope, a) satisfactory Answer. And to that end, I shall sum them all up into Four Heads, thus:

The common Objections are raised against the word [*all Men,*] and the word [*every Man,*] the word [*World,*] and the word [*whole World.*] Which are managed thus: that Christ died for [*all*] the [*Elect,*] for [*every one*] of the [*Elect*]; for the [*World*] of [*Believers,*] or the [*whole World*] of the [*Elect.*]

To which I Answer: That Christ died for the Elect, I freely grant, because he died for *all Men, every Man, and the whole World*, as aforesaid: but that he died for the Elect, as they were Elect, or because they were Elect, I utterly deny, and will shew the contrary by the Scriptures anon. But first I will

consider the Objections, whether they arise naturally from the Scriptures, or no: which will appear thus:

If the Scripture no-where speaks of a *World of Believers*, and *Elect Persons*; then we have no ground to believe that Christ died for a *World of Believers* and *Elect Persons*.

But the Scripture no-where speaks of such a *World*:

Therefore we have no ground to believe that Christ died for such a *World*.

Nay, the Scriptures are so far from calling *Believers*, and *Elect Persons*, a *World*, that they are opposed against the *World*; as appeareth by the words of Christ, *John 15. 19. If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.*

But now if we should grant these Men their Argument; it would destroy their own Principle, which is, *That none of the Elect can perish.* But that some that Christ died for, may perish, is evident in these words of Paul; *And so shall thy weak brother perish, for whom Christ died, 1 Cor. 8. 11.* But if Christ died for none but the *World of Elect*, as they say, then some of the *Elect* may perish. And thus their Folly is manifest. Therefore I shall now shew, by the Scriptures, what *World* Christ died for: *Rom. 5. 6. When we were yet without strength, in due time Christ died for the Ungodly. Ver. 8. But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us. Ver. 10. For if when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life.* From all which, we clearly see, that Christ died for the *World of Ungodly*, and for the *World of Sinners*, and for the *World of his Enemies*, yea, for the *Unjust.* *1 Pet. 3. 18. For Christ also hath once suffered for Sins, the Just for the Unjust, that he might bring*

bring us to God. But the Elect, as Elect, are not Unjust ; for, *who shall lay any thing to the charge of God's Elect ? It is God that justifieth ; who is he that condemneth ? &c.* See Rom. 8. 33, 34. Therefore, he died not for the Elect, as, or because they were Elect, but ev'n for the World that *John* speaks of, when he saith, *We know we are of God, and the whole World lieth in Wickedness,* 1 John 5. 19.

Object. But the Saints, and those that shall be saved, were once Sinners, as well as others, Eph. 2.

Answer. But that was not as they were Elect in Christ, but as they were Reprobates, or void of Judgment concerning the Faith ; out of Christ, without God, without Hope ; yea, Enemies in their Minds by evil Works : See *ver.* 1, 2, 3, 11, 12, 13, &c. all which hath been the Condition of the best of God's People, until they be justified by Faith, and *made nigh by the Blood of Christ* : for *Jews and Gentiles* are all under Sin, and every Mouth stopped, and all the World guilty before God, until they be set free, by Believing in the Blood of Christ : See Rom. 3. 19, 20, 21, 22, 23, 24, 25. Therefore, to affirm that Christ Died for the Elect, or Believers, as they were, and because they were Elect and Believers, is absolute Nonsense ; as I shall now prove, thus :

They which hold, that God intended to send his Son to Die only for the World of Believers, must also of necessity hold, that there was a World of Believers before God intended to send his Son to Die ; and they were the Cause of God's sending his Son.

Answer. If there was a World of Believers before God intended to send his Son to die ; then, I pray tell me, 1. What they believed ; and, 2. Whom they believed in, before there was a Christ intended for them ; and I am satisfied ; but 'till then, I must needs conclude it is absolute Nonsense and Confusion.

Again, They which believe that Christ was sent to die only for a World of Elect, must also needs conclude that

that there were a World of Elect before God intended to send his Son to die.

To which I Answer: Those which are Elect *are chosen in Christ*, Eph. 1. 4. and out of Him there is no Election: therefore if there was a World of Elect before God intended a Christ to die for the Elect, I pray tell me, 1. Who they were Elect in; 2. and What they were Elect unto; otherwise I must needs conclude as aforesaid, (namely,) that such Reasoning is without Sence, and without Scripture.

But to end the Controversy, I shall commit these following Things to the Consideration of all rational Men fearing God.

1. The Scripture saith, That *Christ came to seek and to save that which was lost*, Luke 19. 10.

But the Elect, as they bear the Name of Elect, are not lost, but a found and saved People, 1 Cor. 1. 18.

2 Tim. 1. 9. Isa. 64. 5.

Therefore he died not for the Elect, as, or because they were Elect; for that had been to seek and save that which was found and saved before.

2. The Scripture saith, That *he came not to call the Righteous, but Sinners to Repentance*, Mat. 9. 13.

But the Elect are *all Righteous*, Isa. 60. 21. & 26.

1, 2. Luke 1. 6. *Zacharias and Elizabeth were both Righteous before God; and he that doth Righteousness is Righteous*, 1 John 3. 7.

Therefore Christ died not for the Elect, as they were, and because they were Elect and Righteous; neither could he, for *there is none Righteous, no not one*, until they be made Righteous by Faith in Christ: See Rom. 3. 10. with chap. 4. 5. for then he had come to call them to Repentance and Righteousness, that had repented and were Righteous before.

3. The Scripture saith, That *in due time Christ died for the Ungodly*, Rom. 5. 6.

But

But the Elect are not Ungodly : for, *God hath chosen to himself the Man that is Godly*, Psal. 4. 3.

Therefore Christ died not for the Elect, as, or because they were Elect ; for that had been to redeem them by his Blood that were redeemed before.

4. The Scripture saith, *That Christ died for the Unjust, that he might bring them unto God*, 1 Pet. 4. 3.

But the Elect are not Unjust, but a Justified People : and *who shall lay any thing to the charge of God's Elect ? for it is God that justifieth, who then shall condemn ?* Rom. 8. 33, 34.

Therefore Christ died not for the Elect, as Elect ; for that had been to justify them that were just before, and to bring them near to God that were near before.

5. The Scripture saith, *That he came to preach Deliverance to the Captives*.

But the Elect are not Captives and Prisoners under Satan, but set at Liberty by Christ, and are his Soldiers, and do fight the Lord's Battles against Sin, the World, and the Devil : *standing fast in that Liberty wherewith Christ hath made them free*. See *Ephes. 6. 11, 12.* with *2 Tim. 4. 7.* *Gal. 5. 1.*

Therefore Christ died not for the Elect, as, or because they were Elect ; that had been, to set them at Liberty that were at Liberty before.

6. The Scripture saith, *That he came to give Sight to the Blind, and Light to them that sit in Darkness*, Luke 4. 18. with *Mat. 4. 16.*

But the Elect are not in Darkness, nor yet Blind ; but *blessed are their Eyes, for they see*, Mat. 13. 16. and they are all *the Children of the Light, and of the Day*, 1 Thes. 5. 4, 5.

Therefore Christ died not for the Elect, as, or because they were Elect ; for that had been to give Light to them which had Light before, and to open the Eyes of them which saw before.

7. The

7. The Scripture saith, (*Ephes. 2. 5, 12.*) that *he quickned them that were dead in Trespasses and Sins*; such as in time past were without Christ, or Aliens from the Common-wealth of Israel, and Strangers from the Covenant of Promise, having no Hope, without God in the World.

But the Elect are dead in Trespasses and Sins, but alive in Christ; and *their Life is hid with Christ in God*: Neither are they without Christ, for they are *chosen in him*; nor Strangers and Foreigners to the Common-wealth of Israel, and Covenant of Promises, but they are *Fellow-Citizens with the Saints, and of the Household of God*, *Ephes. 2. 19.* and are *made nigh by the Blood of Christ*, *ver. 13.* neither are they without Hope, for their Faith and Hope is in God; and they have *put on Hope as an Helmet of Salvation*, *1 Thef. 5. 8.*

Therefore Christ died not for the Elect, as they were Elect, nor because they were Elect; for that had been to quicken them that were alive before, to bring them into Covenant that were in Covenant before; to make them near to God, by his Blood, that were near before. And thus, by these Mens Account, the Lord Christ lost his Labour of Love, and accomplished a solemn Nothing.

And thus have I shewn plainly, by the Scripture, and sound Reason, that it is absolute Nonsense for any to say, that Christ died for the Elect, as they were, or because they were Elect: Because,

1. That had been to seek and to save them that were found and saved before.

2. To call them to Repentance that had Repented before.

3. To preach Deliverance to them that were Delivered before, and to set them at Liberty that were at Liberty before.

4. To

4. To give Light to them that were out of Darkness, and had Light before; and to open the Eyes of them which had their Eyes opened, and saw before.

5. To make them near by his Blood, that were near before.

6. To justify them that were Just before.

7. To bring them into Covenant, and make them Fellow-Citizens with the Saints, and of the Household of God, that were in Covenant, and had those Privileges before.

8. To make them Members of his own Body, that were Members before.

9. To quicken them that were alive before.

10. To make them Children of God, that were so before; and to preach glad Tidings to them that were in a happy Condition before, and had no need of it.

Thus having shewed the Contradictions of those that hold that Christ died for none but the Elect; I shall now proceed to prove by undeniable Reasons, that it must of necessity be a Truth, that *Christ died for all Men, and tasted Death for every Man, and was a Propitiation for the Sins of the World: that all Men through him might believe; and that whosoever believeth in him, should not perish, but have Everlasting Life.*

Reas. 1. Because all the Prophets, the Angel of God, the Lord Christ himself, and his Holy Apostles, do testify it with one Consent.

Reas. 2. Because there is not one Scripture, from the beginning of *Genesis*, to the end of the *Revelation*, that doth deny it; either negatively, in saying, that *he died not for all*; nor yet affirmatively, in saying, that *he did die but for some*. Therefore, what so many faithful Witnesses affirm, and none deny, must needs be a precious Truth.

Reas. 3. Because, as Christ died for every Man, Hebr. 2. 9. so he commanded the Gospel to be preached to every Creature, Mark 16. 15, 16. He saith unto them, Go ye into all the World, and preach the Gospel to every Creature.

Reas. 4. Because he calleth all Men every-where to Repentance: Act. 17. 30. At that time of this Ignorance God winked; but now he calleth all Men every-where to Repentance.

Reas. 5. Because those which are damned, are damned, because they believe not in Christ the only begotten Son of God: John 3. 18. He that believeth not, is condemned already, because he believeth not in the Name of the only begotten Son of God: which could not be, except Christ died for them.

Reas. 6. Because they which are damned, might have been saved: 2 Thess. 2. 10, 11. They received not the Love of the Truth, that they might be saved, therefore God shall send them strong Delusions to believe Lyes, that they all might be damned.

Reas. 7. Because some deny the Lord that bought them: But how can they deny the Lord that bought them, except the Lord bought those that deny him, and bring upon themselves swift Destruction? See 2 Pet. 2. 2.

Reas. 8. Because they which follow after lying Vanities, forsake their own Mercies, Jonah 2. 8. But what Mercies can those forsake, for whom Christ died not?

Reas. 9. Because some Men may and do neglect their own Salvation, Hebr. 2. 3. But what Salvation can they neglect, for whom Christ never died to offer it to them?

Reas. 10. Because we are commanded to make Prayers and Supplications, and giving of Thanks for all Men, 1 Tim. 2. But to what End should we, or how can we in Faith pray for all Men, if Christ did not die for all Men? And that Prayer that is not

of Faith, is Sin: for, *whatsoever is not of Faith, is Sin*, Rom. 14. 23. and, *without Faith, it is impossible to please God*, Hebr. 11. 16.

And now having give these Reasons for the Confirmation of Christ's Death for all Men, I shall briefly shew the dreadful Absurdities which follow their Judgments, which believe that Christ died for none but the Elect.

1. If Christ died not for all Men, then Despair is no Sin in them that perish by it, seeing there is not any thing for those Men to believe unto Salvation for whom Christ died not.

2. If Christ died not for all Men, then it would be a Sin for some Men to believe that Christ died for them, because they should believe a Lye; and all will confess it is a Sin to believe Lyes.

3. If Christ died not for those that are damned, then they shall not be damned because of their Unbelief; according to the Scriptures, *Joh. 3. 18. Mark 16. 16.*

4. Satan doth no Evil in perswading Men that Christ died not for them; but doth perswade them to believe the Truth, if it be true that Christ died but for some few of the World.

5. If Christ died not for all, then the Devil deceiveth not those that are damned for Unbelief: And as for the Elect, these Men affirm they cannot be deceived, and so the Devil is no Deceiver.

6. If Christ died not for all Men, then it is no Heresy to teach some Men to deny that Christ bought them: contrary to 2 *Pet. 2. 21, 22.* where he saith plainly, *That some Men bring in damnable Heresies, ev'n denying the Lord that bought them; and bring upon themselves swift Destruction.*

7. If Christ died not for all Men; then it is a Virtue in some Men to be Unbelievers, and not to believe in Christ that died for them, but rather to believe that he did not die for them: for if that be a Truth, it is a Virtue to believe all Truth: And

then it followeth, that those that believe that Christ died not for them, do as well as they which believe Christ did for them, seeing both are true; and it is as much Virtue to believe one Truth as another.

8. If Christ died not for all Men; then the Apostles, and those, which according to the Command of Christ (*Mark 16. 16.*) do preach the Gospel, the glad Tydings of Grace and Peace to *all Men*, and *every Creature*, do sin, in that they preach Lyes to most Men.

9. If Christ died not for all Men, then in vain doth God, by the Gospel, call all *Men every-where to Repentance*: For what good can Repentance do to those for whom Christ died not?

10. If Christ died not for all Men; why then do the Ministers of the Nation baptize all, and say, they make them *Members of Christ, Children of God, and Heirs of Heaven*, in their Baptism?

11. If Christ died not for all; why do the Ministers of the Nation give the *Sacrament* (as they call it) to all, and tell all that come, *The Body of the Lord was broken for thee; Take, eat this, &c.* And, *The Blood of the Lord Jesus was shed for thee; Take, and drink this, &c.* What, will they offer to tell Untruths, when they are about such a Work as that? How then can Men believe them in any thing else?

12. If Christ died not for all; why do the Ministers of the Nation take Tythes of all? What, will they take Tythes of those that Christ died not for? How can they think to do them any good for that they have of them, if Christ died not for them? Would they take it well, if a Man should yearly take the tenth part of their Goods, and yet do nothing for it?

13. Lastly, if Christ died not for all; why then doth the Lord say, (*2 Pet. 3. 9.*) *that he is not willing that any should perish, but that all should come*

to Repentance? Now if the Lord be not willing that any should perish, then did he not give his Son for all? Consider and judge what shall hinder these Men from pleading thus: "Lord, thou saidst thou wast not willing that any should perish; but yet thou wast willing that we should perish, or else thou wouldst have sent thy Son to die for us, as well as others, and then possibly we might have been saved; or, however, we had been left without Excuse." But now, how shall the Lord judge the World in Righteousness, by that Man Christ Jesus, whom he hath ordained, if the Man Christ Jesus did not die for the World? And therefore the Scripture saith, That to this end Christ died, and rose again, and revived, that he might be Lord both of the Dead and Living, Rom. 24. 9. which Quick and Dead he will judge at his Appearing, and his Kingdom, 2 Tim. 4. 1. And when he doth judge them, he will judge them according to the Gospel: But how can he judge them in Righteousness according to the Gospel, when there was never any Gospel for them, or Mercy offered to them?

Obj. *But if Christ died for all, and God was willing that all should be saved; why then are not all saved?*

Ans. Because they believe not in the only begotten Son of God, who is their Saviour, John 3. 18. And God called, and they refused; he stretched out his Hand, and they regarded not; he counselled them, but they would none of his Counsels; he reproveth them, but they set at nought all his Reproofs, but followed after lying Vanities, and so forsook their own Mercies, and denied the Lord that bought them, and brought upon themselves swift Destruction: And because they received not the Love of the Truth, that they might be saved, therefore (if you would know wherefore) God gave them up to strong Delusions, to believe Lyes, that they all might be damned who believed

30 The Order of Causes, &c.

believed not the Truth, but had pleasure in Unrighteousness. See *Prov.* 1. 24, 25, 26, 27, 28, 29, 30, 31, 32. *2 Pet.* 2. 1, 2. *2 Thess.* 2. 10, 11, 12. And again, Christ saith, *How oft would I have gather'd you together, as a Hen gathereth her Chickens under her Wings, and ye would not?* *Mat.* 23. 37. And this is the reason why some Men are not saved: for God never promiseth Life and Salvation to any Man whether he will, or no; but threatneth Death and everlasting Destruction to them which believe not, and obey not the Gospel, *2 Thess.* 1. 8, 9.

Object. *But then you hold Free-will; and that Men may be saved, if they will.*

Ans. I hold nothing but what the Scripture saith, and that you shall give me leave to hold: neither do I believe that any Man hath, or ever had any Will or Power of himself, without God, to do any thing that is good; for *in him we live, move, and have our being*: but in, and through, and by God and Christ, we may do all things: *for the Lord is a Sun, and a Shield, and will give Grace and Glory, and no good thing will he withhold from them that will walk uprightly*, *Psal.* 84. 11. And he hath given Christ to Death for all Men, as I have proved already at large; and, *He that spared not his only Son, but delivered him up for us all; how shall he not with him give us all things?* *Rom.* 8. 32. And his Hand is stretched out all the Day long to a stiff-necked gainsaying People. What Man is there that knoweth not, that if he make use of all the Will, Power, and Understanding that God hath given him, the Lord will double his Talent, and give him more? And that the Lord hath given all Men enough to leave them without Excuse, I have already proved in the former part of the Book; and if any Man would have more, they must improve that which they have, faithfully; for, *he that is faithful in that which is least, will be faithful also in much: but he that*

is unjust in the least, will also be unjust in much, Luke 16. 10. And what Man is he that doth not know, that he is not condemned for not doing that which he cannot possibly do, but for leaving undone that which God hath given him Power and Ability to do? Let any Man deny it if he can.

And now, whereas it is a Question, *Whether all Men may be saved if they will?*

Before we answer this Question, we shall shew the Opinion of those Calvinists who make this Objection; for it is usually made use of, as a meer captious Invention; themselves being compelled to grant as much Freedom of Will, as we desire to plead for.

For, 1. The Assembly of Divines, in their *Confession of Faith*, chap. 9. do expressly say, *God hath endowed the Will of Man with that Natural Liberty, that it's neither forced, nor by any absolute necessity of Nature determined to do good or evil.* And to prove this, they quote *Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.* Which places do shew, that the Jews were no way forced to abuse *John the Baptist*, nor to put him to Death. But that *Men are drawn to sin by their own Lusts*; And, *that God calls Heaven and Earth to record against Men, that he sets Life before them as well as Death, and that it is God's Will they should chuse Life.*

Let us add to this Testimony, the Witness of *Mr. Baxter*, who tells us, in his Preface to his *Call to the Unconverted*, "That Calvin as well as *Arminius*"
 "—held Free-will; and, *that no Man of Brains*"
 "*denieth that Man hath a Will that is naturally*"
 "*free, it is free from violence, it is a self-deter-*"
 "*mining Principle.*" But that the Will of Man, is not free from evil Dispositions, we grant as well as *Mr. Baxter*, and all Men know it to be too true. Sure, here is as much said for Free-will as any Man need to say, and perhaps more. For,

The difference between Us, seems to be this; They say, *Man hath a Will which is naturally free*: We say, *Man hath this Freedom of Will by the Grace of God*. And which is most likely to be true, judge ye.

It is certain, that when *Adam* had sinned, he gave no Signs at all of any Freedom of Will to see God, nor to hear his Voice, but was afraid, and hid himself from God; he was so far from humbling himself for the Sin which he had committed, that he increased it by excusing it. But God in Mercy, before he sentenced him for his Sin, graciously gave to him, and his Posterity, a Promise of a Saviour, and by this Grace restored him (ev'n whole *Adam*) to some gracious Liberty and Power to seek for Life; and this appears, in that he was now capable to put forth his Hand and to take of the Tree of Life: but this being *now*, not the Means by which he should live for ever, [*but only that Object of Faith in the promised Seed*] God drove him out of the Garden of *Eden*, and by a flaming Sword kept the Way to THAT Tree of Life (planted in *Eden*) from *Adam* and all his Posterity: for all which, see *Gen.* 3. 8, to the end. Whence it is clear, that it was not Nature, but God's free Grace, which did restore Mankind to a possibility of Salvation; which yet could not be possible, but that God graciously gave Mankind this Mercy, ev'n Liberty and Power, to accept of Life when proposed to him, or offered by the Lord, in such way and manner as was most convenient for him in his sight; In which Tenders of Life, he is ready, with further Supplies of Grace, to make an Everlasting Covenant with all that incline to his Voice, that their Souls may live, *Isa.* 45. 22. and 55. 1, 2, 3, 4. *Mark.* 16. 15, 16. *Rev.* 22. 17. And in all this, Man's boasting is excluded, the whole of that which is good in him, ev'n from the first Motion of his Will, being of Free Grace, and not of Nature.

Nature. And thus we approach the Question, *Whether All may be saved, if they will?*

1. The Premises duly considered, I Answer; What should hinder them, if they be willing? And, 2. *God is not willing that any should perish.* 3. *God is willing that all Men should come to the knowledge of the Truth, and be saved,* 2 Pet. 3. 9. 1 Tim. 2. 4. And Christ is willing; for he came not to judge the World, but to save the World. And how did he weep over *Jerusalem?* And how oft (as aforesaid) would he have gathered them together, as a Hen doth her Chickens? but they would not. And now, what hinders Mens Salvation, but that same [*they would not?*] consider well, and judge.

Object. *But it is not in him that willeth, nor in him that runneth, but in God that sheweth Mercy,* Rom. 9. 16.

Ans. Very well. Then it seemeth by that Scripture, that Men have Free-will to be saved; and indeed, I wonder what Man alive desires not to be saved: but it seems, their willing and running in their own Ways, will not attain it; it was not *Cain's* Sacrifice, nor the Scribes and Pharisees long Prayers and Fastings, with disfigur'd Faces, nor yet their giving Alms to the Poor, and Tythes of all they possessed, that could give any of these a Mansion in Heaven: (And why?) *because they sought it not by Faith, but by the Works of the Law,* Rom. 9. 30, 31, 32. And so it is to this day; Men would, with *Balaam*, gladly die the Death of the Righteous; and Oh, who would not be saved! But then they should come at *Christ's* Call, and turn at his Reproof, and wait for his Counsels, who is the Wonderful Counsellor, and live to him that died for them, walking in all the Commandments and Ordinances of *Christ*, blameless; hearing him in all things whatsoever he shall say to them, and following him wheresoever he goes; and when they have done all this, with a good Conscience, be contented to bear the Reproaches and Shame that belong to

the Cross of *Christ*; and to have Men, yea, wicked Men, and some devout and honourable Men and Women, persecute and revile them, and say all manner of evil-Sayings on them falsely, for his Name sake; and endure all this patiently, with such a Spirit as can pray for the Salvation ev'n of their worst Enemies, as for their own Souls; as *Christ*, who when he had fulfilled all Righteousness, was numbred among the Transgressors, and crucified between two Thieves, and at that time prayed for his Enemies: When we can thus follow *Christ*, then happy are we, *for the Spirit of God and of Glory doth rest upon us.* See *1 Pet.* 4. 12, 13, 14, 15. And the greater is our Reward in Heav'n; for in like manner persecuted they the Prophets before us. But I confess, this Way is so narrow, and this Gate is so strait, that few can enter and walk therein, except they learn of *Christ*, who is humble and meek, and then they will find Rest to their Souls; and by and through him who is the Door, they will go in and out, and find Pasture. See *Mat.* 5. 10, 11, 12.

Thus we see, that although it be not in him that willeth, nor in him that runneth in his own Ways, and after the Imaginations of his own Heatt; yet, it is him that will run in God's Ways, and follow *Christ* in his Commands and Ordinances withersoever he goes: for it is in God that sheweth Mercy, who hath indeed shewed Mercy unto Sinners, and the worst of Sinners, in sending his only begotten Son to die for them, to take away their Sins, to call them to Repentance, to give them the knowledge of Salvation, by the remission of their Sins, through his [Mercy,] yea, through the [tender Mercy] of our God, whereby the Day-spring from on high hath visited us, to give Light to them that sit in Darkness, and in the shadow of Death, and to guide our feet in the way of Peace, *Luke* 1. who before did not know the Way of Peace.

Therefore

Therefore now let all Men take heed how they sin against such rich Mercy and Free-grace as is offered to them, ev'n to the worst of Sinners, by the Lord, in the Gospel of Truth, (which is the glad Tydings of our Salvation) lest Mercy rise up in Judgment against them in the great Day, and lest they sin against that true Light that is come into the World to enlighten every Man, (which is *Christ*,) who by his Word and Spirit hath made known to the Sons of Men whatsoever he saw in the Bosom of the Father, yea, ev'n the whole Counsel of God, which is necessary to Salvation. Therefore, let all Men take heed of shutting their Eyes against the Light of the glorious Gospel of *Jesus Christ*: For *this is the Condemnation, that Light is come into the World, and men love Darkness rather than Light, because their Deeds are Evil.*

READER, Consider what is written for thy Instruction in the Scriptures of Truth; and read them, and consider them again, and the Lord give thee Understanding in all things.

HENRY MAGGAR.

F I N I S.



ERRATA. P 20. l. last save one, r. for the World of Unjust.
P. 24. l. 7. r. not dead. P. 25. l. 31. for in r. is. P. 26. l. 7. for
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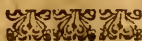
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THE PREFACE.

I SHALL take Leave, before I present the Reader with the following Discourses, to give a brief Account of some Things, which led me both to preach and publish them. Being call'd to bear my Part in a publick Lecture, which is attended by many, who excel in Judgment as well as Piety, and are able to defend the Truth, as well as desirous to express their Love to it, I thought it my Duty to insist on those important Subjects, which are most controverted in the Age in which we live. Therefore I first attempted to cast in my Mite, with others, in Defence of our Saviour's Divinity and Satisfaction, as founded on several Texts of Scripture, the last of which was Phil. ii. 6—9. And then I judged it no less necessary to apply my self to a further Search into those Doctrines, that respect the Eternal Purpose of the Divine Will, and the Execution thereof in God's special Providence and Grace ; that so I might be able to remove groundless Prejudices, and vindicate the Divine Perfections : and accordingly I began with the Doctrines of Election, Reprobation,

and Assurance, from 1 Thes. i. 4, 5. The Design was certainly good; and whether 'twas rightly manag'd, is to be try'd at a higher Bar, and not to stand or fall by the uncertain Determination of Man's Judgment. Yet this I must say, through the great Goodness of God, these Discourses have not been without a Testimony to the Truth and Usefulness thereof in the Consciences of some, and have been blessed, as I am given to understand, as a Means of their further Establishment. This induc'd me so far to comply with their Desire, as to give them some Expectation that they should be publish'd in due Time. But having been hinder'd, for some Months past, by much Work upon my Hands, from making any great Progress therein, I hoped to gain a little farther Respite, 'till in my Turn in the Lecture I had preached six or eight Sermons more, in Pursuance of the abovemention'd Design, of which these I have now publish'd are two. They are therefore abortive, and like to meet with such hard Fate in the World (if any Thing may be inferr'd from the Censures they have already past through) that there is but poor Encouragement for me to prosecute it.

I sincerely declare, that I was far from entertaining any Design to amuse the World with vain Speculations, or new Notions, if any Thing I have deliver'd may be thought so; though strictly speaking there is nothing new herein, excepting the Manner of conveying Ideas of Things; which in most Writings on this Subject, are either wrapt up in scholastick Terms, which every one does not understand, or explain'd in a differing Way, and oftentimes with a View very remote from that which I have had, as will be farther observ'd in the Postscript. But suppose I have slept a little out of the beaten Track, to take a Path which I thought more safe and pleasant, should this be reckon'd a setting my Face towards some other End? However, I am ready to flatter my self, that this Part of my Charge is at an End; and hope, that when the impartial Reader has condescended to be willing to receive Conviction by ocular Demonstration, he will for-
bear

bear to report, what he has received by Hearsay, that I deny the Imputation of Adam's first Sin, and as a Consequence drawn from it, the Imputation of Christ's Righteousness; or the universal Depravity and Corruption of humane Nature; or Man's Propensity to Sin in and from his Infancy: which I have been so far from doing, that I hope it will appear, that I have rather establish'd those Doctrines by just Arguments, than said any Thing to weaken them. I could easily point out particular Persons who have made me an Offender for a Word; or rather, given out, that I asserted what I have professedly opposed. But as, I think, it has never been my Practice, to describe particular Persons, when I have endeavour'd to plead the Cause of Truth, either from the Pulpit, or in common Conversation; so I am as little disposed to do it, in defending my self from the Press. Only I would take Leave to give them this Caution, that they would for the future not be so forward to believe all they hear concerning Ministers, before they have given them an Opportunity to vindicate themselves; nor charge them with false Doctrines, when they don't know what the Doctrines are which they so call: and I know some that have done so in this Case; which gives me farther Conviction every Day concerning the Difficulty of the ministerial Work, and how much more we need the Prayers of those that hear us, than deserve their Censures, especially in those Cases where we are able to defend our selves.

What I have suggested, plainly evinces the Necessity I was under of publishing these Sermons, which I have done with as much Expedition as my leisure Time would permit. The former of them I have taken the Liberty to enlarge and alter, that the Argument might be more illustrated, because I never yet heard that any Objection has been made against it. And the latter, especially to Page 46. I have rendred a little more concise in some Places, as well as taken away the usual Repetition to refresh the Memory of the Hearers, which would be
superfluous

superfluous in printed Discourses ; and in others added a few Sentences, and a little corrected the Stile. This I ventured to do, because no one could well find the Charge abovementioned on it : but as for the remaining Part of it, especially from Page 46, to Page 53. I have thrust it forth into the World as 'twas preached ; leaving out only such Words, or Sentences, as were superfluous, and nothing to the Argument, or now and then transposing a Sentence, to make the Method appear more clear : and what is added as supplemental in the aforesaid Pages, I have distinguished by inserting it in an Italick Character. The Reason, why I was so very cautious in this Matter, was, because, it may be, some who have had very hard Thoughts of me, will be ready to say, if they find nothing worthy of the Charge they have already brought, that I have prevaricated, in not publishing a true Copy of what I deliver'd from the Pulpit ; which now they cannot justly do : since I have omitted nothing, that I know of, in this or any other Part of the Discourse, that appears to be obnoxious, or might tend to exaggerate, or justify any Part of the Charge brought against it. However, because there are some Expressions which may be thought not so well guarded, nor the Arguments so fully evinced as was needful, which indeed the Limits of an Hour, would hardly allow, I have added a Postscript, that I might farther explain what has been so much misrepresented in that Discourse, and do my self the Justice, which popular Reports have denied me.

There is one Thing more which I am obliged to add, namely, that as it has met with much Opposition from some, so has its Publication from others : Some of whom, having been occasionally asked, What they had to object against it, have discovered, if not confessed, that they knew but little of it ; only they were afraid that the printing it, would make a Flame in the World, and raise a new Paper-War. This, I confess, was of equal, if not more, Weight to me, than the Vindication
of

of my own Sentiments. But I hope their Fears will prove groundless ; for though they tell me some have resolved to answer it, yet 'tis in my Power, and not in the least contrary to my Inclination, to quench the Flame, by forbearing to reply ; though I hope none will give themselves the trouble to militate against those Things which I have delivered, about which I have declared my self not to be very peremptory, as being of a more indifferent Nature ; and if any should think fit to object against the Imputation of Adam's Sin, which many in the World deny, I hope some of those, whose Conduct has laid an Embargo on my Pen, will do something in Defence of that Truth according to their own Method of Reasoning.

I cannot here forbear to mention an obliging Message, which was sent me by a Reverend Brother, signifying, that if I said any Thing against Original Sin inherent, he would send me a Civil Letter about that Matter ; for which I heartily thank him, but hope he will find no Occasion to put his Intention in Execution. And if he sees any Thing else exceptionable, I should, were not my Hands tied up, without fearing a Flame, think my self Happy in interchanging Epistolary Discourses with one, who has given a publick Proof, that he is not disposed to treat his Antagonist in any other way, than what becomes a Scholar and a Gentleman.

Before I conclude this Preface, I cannot but acknowledge the obliging Treatment I have met with from another Reverend Brother, who, though he heard the second Sermon, determined not to give his Sentiments about it, till it was published. Had all others done so, I should have had no reason for Complaint ; and should have taken more Pleasure in submitting what I have published to their Judgment, than I can have in my present Views, of being tried by those, who have past Sentence upon me before they have heard the Cause. However, notwithstanding all they have said of me, and herein have not so strictly adhered to the Golden Rule laid down by our Blessed Saviour, of Doing to
all

all Men, as They would that others should do to them; *I think I can truly say, I abhor the Thoughts of speaking Evil of any Man, or throwing Charges of Heterodoxy on those whose Sentiments I am a Stranger to; much less would I weaken the Hands of Ministers, and add to the Burden they stoop under, in a Day in which many would be glad, if such Allegations could be made good. Could this be justly laid to my Charge, I should conclude, that the Scourge of Tongues is a just Rebuke upon me for it: But as the great Apostle says, I know nothing by my self, yet am I not hereby justified. I wish I had nothing more to reflect on in the Progress of my Ministry, than the Tendency of these Sermons to lead the People out of the Way of Truth; or, that no Sermon I ever delivered had more Blemishes in it, than these have erroneous Doctrines; or, that I had never more deserved to be accused of not speaking that which is right concerning God, than I have in these Discourses.*

My earnest Desire, and Prayer is, That the God of Truth and Love would favour me, and all my Brethren, with a greater Measure of Knowledge, and Establishment in the Faith, that neither I nor they may give any real Occasion to any to say, that we are departed from the Simplicity that is in Christ; and, that we All may speak the Truth in Love, and maintain it with a Zeal becoming the Importance of the Subject, and the Glory of Him whose Image it bears.

DEC. 10, 1724.





SERMON I.

R O M. v. 18.

*By the Offence of One Judgment came upon
all Men to Condemnation.*

WHEN we find by woful Experience, that the whole Human Nature is depraved, vitiated, and exposed to all manner of Sin, it should certainly lead us to enquire, whence this took its Rise, or, what is the Origin of all that moral Evil which is in the World, and of that long Train of Miseries that attend it. Besides, if Original Sin is to be lamented, we must be satisfied, that it is really a Sin. I therefore chose to insist on these Words, that I might give you my humble Thoughts on a Doctrine, which is greatly opposed in the Age, in which we live, having in some late Discourses endeavoured to establish your Faith in the Doctrine of God's eternal Decrees, which no one
B denies;

denies, that ever I heard of, but he also denies Original Sin. And, indeed, 'tis a Subject, that has in it so many Difficulties, that it requires a great deal of Thought to be able to account for them. This I shall endeavour to do, as well as I am able, and as is consistent with the Brevity of our ensuing Discourse.

Nor is it a vain, empty, or trifling Subject which we have before us, but such as is of the greatest Importance ; and as I would not be mistaken myself, so I hope my Way of handling it will not lead you into any Mistake. And to this End, I shall endeavour, as much as I can, to keep close to the Analogy and Rule of Faith ; and I hope I shall say nothing inconsistent with, but what rather tends to give Glory to the Divine Perfections.

You are very sensible, that there are many, who, when they see the Proneness of Man to Sin from his Childhood, will not deny, but that our Nature is corrupted : But how it comes to be so, there's the Difficulty. To say that it comes only by *Imitation*, is to suppose, that Sin, and consequently Death, reigns only over those who sin after the Similitude of *Adam's Transgression*, which was an actual Sin ; whereas we read, *Verse 14.* of this Chapter, that *it reigned over them, that had not sinned after the Similitude of Adam's Transgression.* It also supposes, that Judgment comes only for Sin committed by us, while we readily follow a bad Example ; whereas our Text plainly says, that it took its Rise from the Offence of *Adam*. That this is the Sense thereof, to me seems obvious even to a Demonstration ; or else we are very much at a loss, as to the Sense, and just *Idea* of Words, which cannot, without manifest Force put upon them, be taken in any Sense, contrary to what is contained in our Translation.

If we look back to the 12th *Verse* of this Chapter, of which our Text is a part, we find the Apostle asserting, that *Sin entered into the World, and Death by Sin, by one Man, that is, by the first Man, in whom* * *all have sinned*; and also by his first Offence, and so it passed upon all Men. And accordingly 'tis said, *Verse 14. to reign from Adam unto Moses*; that is, from Adam successively in all the various Generations of the World. Besides, *Ver. 19. he says, By one Man's Disobedience many were made Sinners.* And in our Text, *By the Offence of One Judgment* † *came upon all Men to Condemnation.* The Word, *κατάκριμα*, which we render *Condemnation*, cannot, with any manner of Consistency, be taken in any other than a forensick Sense. *Κεῖμα* ||, indeed, may sometimes signify a Judgment passed upon Persons, or Things, that

* This seems to be the most natural Sense of ἐν ᾧ; and so it proves Adam, in whom all sinned, to be their Head and Representative, and also agrees best with the Apostles general Design, or Argument insisted on, and further illustrated in the following Verses.

† This Word, though not in the Original, is very justly supplied in our Translation, from *Ver. xvi.* Or else, as the learned *Grotius* observes, the Word ἐγγεγένητο might have been supplied; and so the Meaning is, *Res processit in Condemnationem*: Which will not in the least alter the Sense of the Text. And here I cannot but take Notice of a very good Paraphrase of *J. Capellus* on this *Verse*, which I think contains the true Sense thereof: His Words are these: *Quemadmodum omnes Homi-*

nes, qui condemnantur, reatum suum contraxerunt, ab una unius hominis offensa; sic & quotquot vivificantur, absolutionem suam obtinuerunt ab una unius hominis obedientia.

|| That *κεῖμα* is not always taken in a forensick Sense, see *Mat. vii. 1. Rom. xi. 33.* As for *κατάκριμα*, we don't often meet with it in the New Testament, but wheresoever it is used, it is so taken. See *Verse 16. of this Chapter*; and *Rom. viii. 1.* And so are those Words, the Sense whereof has an Affinity to it, as *Rom. viii. 34. τίς ὁ κατάκριτος.* And also *ἀνακατακρίσιος*, as in *Acts xvi. 37. and Chap. xxii. 25.* is taken in a judicial or forensick Sense. So that, according to the Construction of the Word, *κατάκριμα* signifies, *judicium adversus aliquem.*

is not forensick; but this Word used in our Text, I think, is never understood otherwise: And therefore whatever Word we supply before it, whether *Sin*, as some do, or *Judgment*, as 'tis in our Translation, 'tis expressly said to be *unto Condemnation*. This came *by the Offence of One*, to wit, *Adam*; and therefore where one Person is condemned for the Offence of another, this must necessarily argue the Imputation of that Offence to him; otherwise the Condemnation is not just. Thus the Offence, though not committed by all Mankind, is said to be plac'd to their Account, that is, imputed to them, and so they are liable to Judgment or Condemnation.

Our main Design in chusing to insist on this Text was, that we might take Occasion from it to speak to that, which is the most difficult Part of Original Sin, *viz.* what we call so by Imputation, or consists in *Adam's Sin* being placed to our Account. And, I think, it very plainly contains this Doctrinal Proposition, which shall, by Divine Assistance, be the Subject of the following Discourse, *viz.*

All Mankind are under a Sentence of Condemnation for the Sin of our first Parents. *By the Offence of One Judgment came upon all Men to Condemnation.*

The Word, which we render *Offence*, is in the singular Number; implying, that Judgment does not come upon all Men to Condemnation, for all the Sins that *Adam* committed; but that one Offence, which was the first Instance of Sin in this lower World, that which first cast a Reproach on the Human Nature, or that, by which Man first cast off the Allegiance that was due to his Creator. And the Apostle uses the Word in the singular Num-

Number in a following Verse, *Ver. 20. The Law entered that the Offence might abound*: that is, that this first Sin might appear in all its aggravating Circumstances, as well as that we might be humbled under a Sense of all those Sins, which are the necessary Consequents thereof.

The Method in which we shall, by Divine Assistance, speak to this Proposition, shall be

I. To consider, That all Mankind are concerned in *Adam's* first Sin.

II. To shew, What is that Judgment unto Condemnation, which all thereby are subjected to. The Offence imputed, and the Judgment inflicted.

I. To prove, That all Mankind are concerned in *Adam's* first Sin.

Here we shall speak to two Things.

1. That *Adam* was made Holy, and Happy; yet he sinned, and fell.

2. That he did this, not as a private, but a publick Person, the Head, Representative, and common Father of all his Posterity; and therefore, that all Mankind are concerned in this Sin.

1. *Adam* was made Holy, and Happy; yet he sinned, and fell. This Head contains two Branches.

The First to be considered, is, That he was made *Holy*, and *Happy*. If he was made *Holy*, it follows, that he was made *Happy*; for God doth not delight to see his Creatures miserable, unless Misery be inflicted as an Act of Justice, as the Punishment of Sin.

That Man was made *Holy*, appears from what is said, *Gen. i. 31. God saw every Thing that he had made, viz. after he had made Man, and behold all was very good.* He could never have pronounced this concerning Man, if he had made him in a State

State of moral Evil : for that is to give the highest Character to that, which the greatest, I might say, the only Object of his Abhorrence ; or, to testify his Approbation of that, which no one ought to look upon, but with the greatest Dislike and irreconcilable Aversion.

Moreover, The Soul of Man in its Nature and Powers is indeed the most excellent Part of this lower World ; but how vile and base must it have been, if it was framed destitute of the Divine Image, and its Faculties filled with the greatest Disorder, and void of that Rectitude, which is the Beauty and Glory of the Human Nature? Had God made the World in such a State, as now it is in, liable to the Curse and Bondage, which now it groans under ; and especially, had he made the intellectual Part thereof, which only is capable of it, in a State of Enmity, and Rebellion against him : to pronounce it Good would be contrary to the Holiness of his Nature.

Besides, to make a Creature prone and inclined to Sin, is to be the Author of Sin ; which is the greatest Reflection cast on an Holy God, which can be expressed in Words. For what is this, but to make him a Violater of his Law, and consequently in such a State, that he is in Honour obliged to condemn him? Whoever asserts this, lays himself sufficiently open to that Charge, which is thrown upon us without ground, as though we thought, or gave others ground to conclude from what we assert, that God made Man to damn him. But far be it from us to think so of the Great God : He had other Ends more Glorious in making him ; and therefore did not create him in a State of Damnation, which he would have done, if he had made him in a State of Sin.

Moreover, had he been made in a State of Sin, he must have been made in a State of Separation from

from God; and therefore utterly incapable of Converse with him, and as such set at the greatest moral Distance from the Fountain of all Holiness and Happiness. He could not be the Subject of Divine Influences, which suppose an Interest in Divine Love; and consequently, he must be altogether unable to answer the most valuable End of his Creation. Such a Blemish as this would have sullied the Beauty of this lower World to such a Degree, that the Psalmist would have had more Reason to say, as he doth, *Psal. lxxxix. 47. Wherefore hast thou made all Men in vain?* Therefore we cannot but conclude, as *Solomon* does, *Eccles. vii. 29. that God hath made Man upright.*

From hence it follows, that Man was made Happy; or, as he had Powers capable of knowing and enjoying God, so he was Happy in the Knowing and Enjoyment of him. Yet we must observe, that when we speak of Man's first State of Holiness and Happiness, we do not suppose, that when God made him Upright, he acted to the utmost of his Power. This he never did in any Instance; therefore he never made a Creature in such a Degree of Perfection, but he might have made him more perfect, had he pleased. There are no Perfections short of Divine, but he might have communicated: He might have made Man, whom he constituted a little lower than the Angels, above them; since all created Perfections are bounded by his Sovereign Will. 'Tis true, Man's Dignity and Happiness was very great, and he was, as we generally express it, perfect in his Kind; yet he was not made in such a State of Perfection, as he shall arrive to when he is brought to Glory.

And as he might have been made with a greater Degree of Perfection, so he might have been admitted to partake of some greater Privileges, even in this World. God might, as is more than probable,
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had he pleased, have granted him a greater Degree of Communion with himself. For, as he never in framing Creatures, acted to the utmost of his Power, as was hinted but now; even so in manifesting himself to them, he never shined forth with such a Lustre, nor manifested so much of his Glory to any, even the best of Creatures, but he could have made fuller and brighter Discoveries of himself to them, had he been pleased to add some further Degrees of Enlargement to the Capacities of the Subjects, so that they might be thereby rendered more capable of receiving them.

This will further appear, if we consider, what Man had ground to expect, had he performed perfect Obedience, according to the Tenor of the Covenant which he was brought under; for then the Promise of Eternal Life would have been fulfilled, and he possessed of a Degree of Happiness, which, from the Nature of the Thing, he could not be possessed of in his first Creation.

For the further Illustrating this let us consider two Things.

(1.) What Man was possessed of, as a reasonable Creature, antecedent to, or in Order of Nature before, his being in Covenant, which some call God's natural Image or Creation-Grace.

(2.) What he was given to expect, as being concerned in the Covenant made with him, in which Eternal Life, and many Circumstances of super-added Blessedness attending it were promised, upon Condition of perfect Obedience. This contains more, especially God's supernatural Image, or what is sometimes called Super-creation-Grace.

Under the former of these Heads let us observe,

[1.] That God could not create Man in a State of *moral Evil*, polluted with, or having in his Nature the least Propensity to Sin, for that would argue him the Author of Sin. 'Tis very easy to shew;

shew, what we mean by this Propensity, Biass, or strong Inclination to Sin, by describing Man as he is at present in his fallen State. Let us consider every *Imagination of the Thoughts of the Heart as only Evil*, and that continually, Gen. vi. 5. Take a View of the Will as filled with Obstinacy, set against God and Holiness, bent to backslide, sometimes compared to an *Iron Sinew*, not to be perswaded to submit to the Divine Government, whatever Arguments are brought, or Motives alledged to perswade it thereto. This is the Character of Fallen Man, destitute of the Divine Presence and Grace. And can we suppose it possible, for God to have created him in this Condition? This would make his Ruin necessary by a Necessity of Nature: yea, it would suppose him to be habitually a Sinner, before he was actually so. And these Habits being deeply rooted in Nature, and Concreate therewith, must be culpable; for that which produces Sin, which is a Crime, cannot be exempted from being equally, if not much more, so. And can we suppose such vicious Habits to proceed from a Holy God? God forbid!

[2.] Man was made without the least Charge of Guilt brought in against him, and consequently he must be the Object of the Divine Approbation; for, as we observed before, he pronounced every Thing he had made very good. This is the result of the former, and necessarily arises from his being sinless.

[3.] No superior external Force could prevail against him, so as to render his Fall necessary or unavoidable by a natural Necessity. For as the former reflects on the Holiness of God, this seems inconsistent with his Goodness; and it would be an Impeachment of his Justice to suppose, that he punishes Sin in those, to whom he had not given

sufficient Power to resist any Efforts that might be made to enforce it. The Tempter might use his utmost Endeavours, but could do no more than present the insnaring Object, or sollicite a Compliance with his Suggestions; but he could not offer Violence to the Will. Therefore he might conceal the Deformity of Sin, with all the subtle Arts that his Malice could invent; or put the fairest Colours on it, that it might appear with all the Beauty, which it is capable of receiving: yet Man had Wisdom enough to detect the Fal-lacy, and Strength sufficient to repel the Assault, and retain his Integrity. So that had our first Parents used that Power, which God endowed them with, as a Part of his natural Image, they would have appeared more than a Match for the Adversary, who could by no means prevail against them without their Consent.

But all this was no more than what Man was possessed of; these were the Gifts of Nature, or Creation-Grace. There was something beyond this, that was promised and expected, which we call Super-creation-Grace, which is the *second Thing* to be considered.

This carried in it some farther Degrees of Communion with God, as well as a Right and Title to a greater Degree of Blessedness; or, at least, the Grace of Confirmation, whereby his Fall would have been rendered impossible: Which will further appear from what will be considered under a following Head, when we come to speak of *Adam* as the Head of a Covenant. Thus we have shewn, how Man was made *Holy* and *Happy*; which leads us to the *second Branch of this first Head*,

2. To speak of him as *having sinned and fallen*. Though he was in these advantageous Circumstances, he abased himself even to Hell, he sought out many Inventions.

If any one say, how was it possible, that an innocent Creature should sin, and thereby fall: though the Possibility of a Thing, where the Fact is so evident, can't reasonably be questioned; yet to this it may be replied, That Man, though created Innocent, was notwithstanding Mutable; for nothing is Immutable but God, or what is rendered so by his *Will* or *Providence*. That Man's State was not rendered Immutable by the *Will* of God, is plain; for then he could not have fallen, without supposing the Divine *Will* to have been frustrated. And that Man's State of Innocency was not rendered Immutable by God's *Providence*, is no less obvious; for that was a Blessing which *Adam* rather expected, than enjoyed, and which he had no Reason to expect, without his performing perfect Obedience, according to the Tenor of the Covenant he was under. Had he done this, he would have had the Grace of Confirmation, which would have rendered his State of Innocency immutable; and then 'twould have been an eternal Truth, that it is impossible for this confirmed Creature to fall. Now that Man should fall, not having obtained this Privilege, is no unaccountable Thing; for 'tis only to suppose him created with a free Will to what is Good or Evil, and at the same Time left to the Freedom of his own Will, to chuse or refuse without constraint.

But that we may understand what this Grace of Confirmation implies, which *Adam* had not arrived to, which would have secured him from falling, and which glorified Saints enjoy, whereby their State is rendered secure and unalterable; it consists in God's freeing them from all Temptations from without. For as for inward Temptations, they are hardly consistent with a sinless State; for, as the Apostle observes, *James* i. 14. *Every Man is tempted, when he is drawn away of his own Lust, and*

enticed. Or, provided God should suffer Man to be tempted, as he did our first Parents in Innocency : yet if he was pleased to afford him a present Interposure of Providence, telling him, that the Enemy is at hand, and therefore he has more than ordinary need to be on his Guard, look to himself, and take heed of Inadvertency or a Surprise ; I say, if there was such a present Interposure of preventing Grace, 'tis next to impossible, that an innocent Creature should fall ; and much more so, if to this we add, the present Influence of Divine Grace, exciting those Habits of Grace that are already in the Soul. This would effectually prevent his Fall ; but this *Adam* had not ; but being left to himself, the Snare was laid by the Tempter, and his Feet entangled therein, and so he sinned and fell.

That he sinned and fell, appears from the Consequents thereof, and from all that Sin, which has ever since invaded, and possessed all the Powers and Faculties of the Souls of all his Posterity, our Saviour himself only excepted.

Now when we consider Man as *sinning*, we consider him as casting off his God, resolving to be his Subject no longer, chusing another Lord, or determining to give Laws to himself, and be at his own disposal. It also contained in it a Separation from God. Man separated himself from his God hereby ; that was his Crime ; and God resolved not to converse with him any longer, nor continue to him the Blessings he had forfeited ; there's his Punishment.

We have an Account of the Fall of Man, and the Manner how it was brought about, in *Gen. iii.* What was the Temptation, how it was managed, and how it succeeded, according to the Tempter's Desire ; as also what were the Consequences thereof, to wit, Guilt, Fear, Shame, Flight from God,

God, and the Curse of God pronounced on the whole Creation, which was from that Time subjected to Vanity. And henceforth Man was weighed in the Balance, and found wanting. And it was impossible for him to yield perfect Obedience to the Law of God; for he that hath lost his Integrity can never be said to be innocent, with respect to past Guilt. For that would be to render that not done which is done; and therefore it can never be said of one that hath sinn'd, that he hath not sinn'd. 'Tis such a Perfection as this that would have given Man at first a Right and Title to Eternal Life; but this is irrecoverably lost; and therefore Man must now expect to obtain the Favour of God another way. For being fallen, he is liable to the Curse, or condemning Sentence of the Law; for 'tis expressly said, *Gal. iii. 10. Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them.* Now Adam having thus revolted from God, he was immediately under a Sentence of Death; the Threatning made it due upon his first Transgression. *Gen. ii. 17. In the Day thou eatest thereof thou shalt surely die.* And by a parity of Reason, 'tis the same as though it had been said, In the Day thou violatest the Divine Law, in any other Instance, thou shalt surely die. As soon as ever Sin entered into the World Death accompanied it, or entered by it, to use the Apostle's Words, *Rom. v. 12.* Therefore it might be said of him, that the Moment he sinned he was dead in Law; and as for all the other, and more common Ideas of Death, such as the Separation of Soul and Body, or all the other Miseries of this Life, which are sometimes called *Death**; these are only the Consequents of this legal or forensick

* *Exod. x. 17. 2 Cor. iv. 11. & xi. 23.*

Death; and therefore are remotely contained in this first Threatning. That which was primarily intended therein, was, as was hinted but now, a Separation from God, a being brought under his Wrath and Curse, and exposed to the total Loss of that Communion and Intercourse with him, which he had before; as also a Loss of that Right and Title to Eternal Life, which the first Covenant gave him a sure ground to expect, had he retained his Integrity. This therefore must bring him into a State of Despair; for no Relief was to be had but by an Act of Grace, or the Interposure of a Mediator, which he had then no ground to expect.

And to this let me add, that another Consequent hereof was, an utter Inability to do any Thing that was in all its Circumstances good. For as his Hope proceeded from his Interest in, and Nearness to God, which was then lost, and nothing but Despair ensu'd; so his Power to do what is good proceeded from the Rectitude of his Nature, which now became vitiated by Sin, and turned out of the right Way; it also proceeded from the Divine Influences, which were now forfeited; so that his Strength to do good, and preserve himself from falling by future Temptations, was entirely lost, since the Lord was judicially departed from him.

Thus far we have considered Man as first advanced to great Honours, and then as fallen from them, which leads us to the *second Branch of our first general Head*, viz.

2. To consider him in all this not as a private Person, but as the *Head and Representative of all his Posterity*.

Here let it be premised, that he was under a Law, and a Covenant; first under the former, at least in order of Nature, and then under the latter. Not that there were two Dispensations; which
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he was under, *viz.* a *Legal* and a *Federal*, which no body ever asserted; but the Dispensation he was under had these two distinct *Ideas* in it. Had it been only a *Law*, I humbly conceive, no one would have been concerned in it, but himself; and therefore they who are not willing to allow, that he was the federal Head, and Representative of all his Posterity, contend for its being only a *Law*.

But that we may endeavour to set this Matter in a true Light, and further illustrate the Head we are now entered upon, we shall enquire,

[1.] What is the Difference between a Person's being under a *Law*, and under a *Covenant*; and,

[2.] Endeavour to prove, that *Adam* was under a *Covenant*, which will prepare our Way for the third Head; to wit,

[3.] That he was the Head and Representative of all his Posterity; and,

[4.] We shall consider how the Divine Perfections may be vindicated in this providential Dispensation, in ordering One to stand in the Room of, and act for All Mankind in this Matter.

[1.] To consider the Difference between a Person's being under a *Law*, and under a *Covenant*. A *Law* is the declared Will of a Sovereign, which Subjects, as such, are oblig'd to obey, provided it be just, without any mutual Stipulation between him that made it, and those that are bound thereby. And to secure the Honour thereof, and enforce Obedience, it is necessary, that there be some Punishment annexed, proportioned to the Nature of the Crime, which the Violater thereof renders himself obnoxious to. But as for Rewards, especially such as a Subject hath not a natural Right to, I humbly conceive they are not properly included in the Nature of it, as a *Law*; but are rather contained in it, as having the Idea of a
Cove-

Covenant annexed to it. A *Covenant*, especially as passing between a Sovereign and his Subjects, which is most adapted to the Head under our present Consideration, is a Law, with a superadded Promise of some Advantage, or Blessings, which could not be claimed but by Virtue of that Promise.

Now, to apply this to our present Purpose, the Divine Law, or revealed Will, is that which we are under a natural Obligation to obey; which Obligation arises from the Relation we stand in to God, as Creatures and Subjects: so that we can be no more exempted from it, provided the Law be promulgated, and remain in force, than we can cease to be Creatures. And the Punishment annexed to it, is also proportioned to the Nature of the Crime; so that as the Lawgiver is infinitely greater than any Creature, the Crime and Punishment is in proportion greater, than what can be inflicted by any other than God.

The immediate and necessary Consequence of Obedience to this Law, is an Exemption from Punishment, and, I think, nothing else; except you add, the Continuance of the Privileges he enjoyed, which God determined not to take away, unless forfeited by Disobedience: but no superadded Privileges are annexed to it as a Law. If therefore there be a Promise contained in it, of some greater degree of Communion with God, or of the Grace of Confirmation, or the Glory of the heavenly State, or, indeed, any Thing more, than what Man was at first possessed of by an Act of Sovereign Pleasure, which we call Creation-Grace: I say, if there be any Thing more promised to the Creature, provided he does not violate the Law, then 'tis more than a Law, for it contains in it the Nature of a *Covenant*, which leads us to the *second Head*.

[2.] To consider, that *Adam* was under a Covenant. If the Explication, we have given under the last Head, of a Covenant, as contradistinguished from a Law, be just, we have nothing now to do, but to prove, that there was a Promise of super-added Happiness given to him, as performing perfect Obedience. This to me seems very evident, though all the Arguments brought to prove it are not equally conclusive.

Some attempt to prove it from *Hosea* vi. 7. which Words they chuse to render, *They like Adam have transgressed the Covenant*. Therefore, say they, *Adam* was under a Covenant: And so they think that *Adam* is the proper Name of our first Parent; in which Sense they suppose the *Hebrew* Word (אָדָם) *ADAM* is to be taken, as we find it in our Translation, in *Job* xxxi. 33. *If I have covered my Transgression as Adam.* q. d. If I have used such vain, trifling Excuses, as *Adam* did, to palliate his Sin, *Gen.* iii. 12. But, though this Argument is not to be treated with Contempt, since there are Persons of considerable Note, that take the Text in this Sense*; yet I cannot lay much Stress upon it; because the Words may be rendered, as they are in our Translation, *They like Men, &c.* Or, according to the common Custom of vain Man, *they have transgressed the Covenant; i. e.* They are no better than the rest of Mankind, disposed to break Covenant with God. So the Apostle uses the same Way of speaking in this Sense, *1 Cor.* iii. 3. *Are ye not carnal, and walk as Men?* Or, it may be taken in the Sense that

* *Grotius*, though not much inclin'd to allow *Adam* to have been the Head of a Covenant, yet says, *Mibi Latina hæc interpretatio non displicet, ut sensus*

hic sit; sicut Adam, quia pactum meum violavit, expulsus est ex Edene; ita æquum est ex sua terrâ expelli.

others * give of it ; *q. d.* They have transgressed the Covenant, as though it had been a Man's Covenant.

A more common Argument, to prove, that *Adam* was under a Covenant, is that taken from *Gen. ii. 17.* *In the Day thou eatest thereof thou shalt surely die.* Whence it is argued, That if Man had not sinned, he should have been made Partaker of the heavenly Blessedness.

I am very sensible, that many will think that much Stress is not to be laid on this Argument : for it will be objected, that though a Punishment threaten'd infers, that it shall not be inflicted, if not deserved ; yet it does not follow from hence, that if the Guilt of Death be not incurred, a greater Degree of Happiness must necessarily be conferr'd. Thus if a Legislator threatens his Subjects with Death, in Case they are guilty of Rebellion ; it only follows, that there is an Intimation given, that provided they do not rebel, they shall be continu'd in the quiet Possession of what they had a natural Right to as Subjects, and not advanced to any higher Degree of Dignity.

However, that we may not wholly give up this Argument, let it be considered, That this Threatning was denounced, not only to signify God's Will to punish Sin, or the certain Event that should follow upon it, but as a Motive to Obedience, which is one great End of Threatnings in human Legislature. Now it highly becomes God, and is agreeable to the Methods of his Providence in all Ages, to encourage his Creatures to obey him, by Promises, as he does in the Dispensation we are now under. And these Promises respect some Blessing we are not at present possess'd of. So that *Life*, when promis'd in Scrip-

* *Jun. & Trem. Tanquam hominis.*

ture, is generally taken for eternal Life, or an Admission to the highest Blessedness in Heaven. Why then should it import so great a Privilege in one Dispensation, and nothing else in another, but an Exemption from Punishment; which *Adam* knew from the Moment that he was created he had a Right to, as not being, 'till his Fall, conscious of Guilt? and why may we not then allow the Consequence: If thou sinnest, thou shalt die; therefore if thou sinnest not, thou shalt obtain eternal Life?

Moreover, if the Death threatened implies a Privation of the heavenly Blessedness, as well as the Loss of what he was actually possessed of, as it does in other Scriptures, why may we not suppose, that the contrary Blessing opposed to it, which *Adam* was to expect, was the Enjoyment of that Blessedness? As, to apply the Similitude taken from human Government, If a King, from the Goodness of his Nature, and his Desire to be reckon'd a common Blessing to all his Subjects, should give them Occasion to conclude, that he would not only preserve them in the Possession of their natural Rights, but make them as happy as they are capable of being by his Administration; then, to threaten Death to them in Case of Rebellion, is not only to tell them, that they shall be dispossessed of what they before enjoy'd, but of the large Expectations they had Reason to entertain.

That this is eminently true in the divine Administration, is evident: for *Adam* could not but know God to be the Fountain of Blessedness; and when he looked into himself, he would find, that he was capable of a greater Degree of Blessedness than at first he enjoy'd; and, which is yet more, that he had a Desire thereof planted in his Nature. Then, what might not be farther expected from hence? Would he not conclude, that God

did not give him these enlarged Desires for nothing, nor put a Thirst into his Soul after some Degree of Happiness, and Communion with himself, which there was no Possibility of attaining? Would he not therefore conclude, that there was something more contained in that Life, which he was caution'd to take Care not to forfeit, than barely what he enjoyed in Paradise?

But, if it be farther objected, that we cannot argue from what God might have done for *Adam*, or the Happiness he was capable of, that he had therefore Ground to expect a greater Degree of Happiness; let me farther add, that 'tis more than probable, that Man was not without some farther Intimation of this, if the *Tree of Life* had in it the Nature of a Sacramental Sign, for the Confirmation of his Faith in this Matter, from which it took its Denomination. Some, indeed, conclude, that it was called the *Tree of Life* only, because it was designed to be a natural Means for the Preservation of Life, or the repairing the Decays of Nature, having a Kind of medicinal Virtue, to give as it were a new Life, when the Spirits were exhausted, or any Thing had occur'd which tended to break the Constitution, or destroy the due Temperament thereof. This Conjecture is framed to support a groundless Conceit, that Man was made mortal; or at least that Death was only to be prevented by this Expedient, viz. His eating of this Tree. But I suppose, it is no difficult Matter to prove, that the Dissolution of Soul and Body, and all the Miseries of this Life, and a Liableness to eternal Death, are the Consequence of *Adam's* Apostacy. And if so, then the *Tree of Life* was designed for a very different Use; not so much to preserve the Strength and Vigour of Nature, as to put Man in Mind of that celestial Life, which he was given to expect.

That

That this may further appear, let it be premised, that it was not inconsistent with that State, in which Man was created, for him to be instructed, or have the Promise of eternal Life brought to his Mind by significant Signs. And that the *Tree of Life* was of this Kind, appears from the Allusion to it in the New Testament, in some Places, where the heavenly State is represented. This we are to understand by the *Tree of Life in the Midst of the Paradise of God*, Rev. xxii. 2. and Chap. ii. 7. Nothing, I think, could justify this Allusion, but the Sacramental Use of this Tree to *Adam* in Paradise. And we have several Allusions in the New Testament to those Things that were typical in the Old. Thus *Christ* is called *our Passover*, and *Sanctification* is called *the Circumcision made without Hands*; and *Regeneration* is called *Baptism*, or *being born of Water*: which Allusions would never have been used, if they had not elsewhere been designed to signify those respective Things. Even so the heavenly Blessedness would never have been described by *eating of the Tree of Life*, if this Tree had not been an Ordinance for the Confirmation of the Faith of our first Parents, in the Expectation of eternal Life. Therefore it follows, that there was a Promise thereof given.

If it be objected, that when Man was driven out of Paradise after his Apostacy, this Reason is assigned for it, *Gen. iii. 22. Lest he take of the Tree of Life, and eat, and live for ever*; and that therefore it had a natural Virtue to make him immortal.

To this I answer, That I humbly conceive, the Meaning of this Scripture is, as though God should say, Lest the poor deceived Creature, who is now become blind, ignorant, and exposed to Error, should eat of this Tree, and think to live for ever, as he did before the Fall, therefore he shall

shall be driven out of Paradise. This was in some Respect an Act of Kindness to him, to prevent a Mistake, which might have been of pernicious Tendency, in turning him aside from seeking Salvation in the Promised Seed. Besides, when the Thing signified by this Tree was not to be obtained that Way, in which it was before, it ceased to be a Sacramental Sign; and therefore, as he had no Right to it, so it would have been no less than a Profanation to make a religious Use of it in his fallen State.

But that it may further appear, that our first Parents expected a greater Degree of Blessedness, and consequently that they were under a Federal Dispensation; let us consider, that our Saviour's Design in coming into the World was, that he might recover that out of the Hand of Justice, which *Adam* forfeited and lost; but this was nothing less than the heavenly Blessedness. Does the Second Covenant contain a Promise of eternal Life, in God's immediate Presence in Heaven, and shall we suppose that the first had no such Promise annexed to it? Christ came into the World to deliver us from the Curse, that is to say, the condemning Sentence; which Man's first Apostasy brought us under: but this was not all; he had a further Design, namely, that we might have a Right to the Favour of God, and spiritual Communion with him begun here, and consummated in Glory. This is evident from what the Apostle suggests, *Gal. iii. 13, 14.* where he speaks not only of his redeeming us from the *Curse of the Law*, but procuring for us the *Blessing of Abraham*, which was very comprehensive, including in it that Promise, that he would be a *God to him*, and would deal with him in such a Way, that he might appear to be *his Shield*, and exceeding great Reward. See *Gen. xvii. 7.* compar'd with *Chap. xv. 1.* More.

Moreover, in *Gal. iv. 4, 5.* the Apostle speaks of both these Ends of Christ being sent into the World, *viz.* Not only to *redeem them that were under the Law* (that is, the Curse of the violated Law, or Covenant, for it had both these *Ideas* in it, as was before observed; and therefore may justly receive a Denomination from one or the other of them: If we call it a *Law*, then 'twas such a Law as had a Promise of superadded Happiness annexed to it; or if we call it a *Covenant*, yet it had the Obligation of a Law, since it was made with a Subject, who was under a natural Obligation to fulfil its Demands; which I observe, that we may not think the Apostle's calling it a *Law* overthrows our Argument. I say, the Apostle observes, that Christ came not only to redeem us from the Curse of the Law) but *that we might receive the Adoption of Sons.* This implies in it, a being taken into his Family, or our having a Right to all the Privileges of the Sons of God, which comprehend in them Eternal Life. These Privileges therefore Man would have had a Right to, had he retained his Integrity, and so stood in no need of a Redeemer to procure them for him.

This will further appear, if we duly observe the Verse immediately following our Text; *As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.* From whence it may be argued, that Christ performed active Obedience to the Law of God; for the Word here used, which we render *Obedience*, is *ὕπακοή*, which I think is never taken in any other Sense: and that this active Obedience gives us a Right to eternal Life, and not barely an Exemption from Punishment, is plain from the Effects and Consequences thereof, as it is said, *many hereby shall be made righteous*, or shall have a *Justi-*
fication

fication of Life, as the Apostle speaks in the Words immediately foregoing, which certainly implies a Right to Life. And that this *Obedience* was substituted in the Room of that which *Adam* should have performed, but did not, is plain, from its being opposed to his *Disobedience*; the Word being Παράνομον, which signifies a Defect of active Obedience. Therefore *Christ's* Obedience procur'd for us, that which *Adam's* would have done, had it been perfect, viz. a Right to Eternal Life.

Let me also add, that this seems to be the main Drift of the Apostle's Argument, in *Rom. viii. 3.* *What the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh: That the Righteousness of the Law might be fulfill'd in us.* q. d. According to the Tenor of the First Covenant, Eternal Life was not to be expected, since it was become *weak*, or could not give it, for this Reason only, because we were unable to yield perfect Obedience to it. But God sent his Son, that its righteous Demands might be fulfill'd in the Humane Nature; and by this Expedient we may obtain that Life, which this Law or Covenant, would have given, had not our Fall rendered it *weak*: therefore the Life which *Christ* procured, and that which was promis'd, had *Adam* stood, were for Substance the same.

The Reason why I use this Caution, in asserting it to be only *for Substance the same*, which indeed is enough for our present Purpose, is, because I would not be understood, as though I suppos'd the Glory, which God's People shall be advanc'd to by *Christ*, is not much greater in many circumstantial Respects, which render it, beyond any Thing else, that ever did or could happen, either as enjoyed or expected, the Wonder of Angels and Men. For here is a Divine Person
incarnate,

incarnate, and so made under the Law, which he perfectly fulfilled : and thereby not only approved himself faithful to him that appointed him, but herein magnified the Law, and made it more honourable than it would otherwise have been ; which no meer Creature, by any Instance of Obedience, could have done. Besides, here was an Inheritance procured, not merely by the Performance of active Obedience, but by the shedding that Blood which is of infinite Value. These are some Circumstances of Glory, which the first Covenant knew nothing of. The Happiness which we obtain by *Christ*, has also this peculiar Advantage, which renders it most estimable and wonderful, in that it contains a Deliverance from Death and Destruction, as well as a Right to Life. It supposes a Forgiveness of all Trespases, as well as an Admission into Heaven, to behold the Mediator's Glory there.

Thus have we endeavour'd to prove, That *Adam* was under a Covenant, in as much as he had the Promise of the heavenly Blessedness. But suppose we could not prove that he had the Promise and Expectation thereof, it would be sufficient to our Purpose, and would evidently prove the Dispensation he was under to be that of a Covenant, if it were only allow'd, that he was in Expectation of a State of Confirmation, in those Advantages which he was possess'd of in Paradise ; which would make a very considerable Accession to his Happiness. But I humbly conceive, it will appear from what has been said, that there was much more expected, and therefore that he was under a Covenant, which was the Thing to be prov'd ; which leads us to the next Head.

Thirdly, To prove that *Adam* was constituted the Head and Representative of all his Posterity. This is a Matter of Pure Revelation, therefore we must

not look beyond the Scripture to evince the Truth of it. And one Scripture, which sufficiently proves it, is, what the Apostle says in the Chapter of which our Text is a Part; laying down the Doctrine of Original Sin, and shewing how we fell in *Adam*, he says concerning him, *ver. 14. That he was the Figure of him that was to come: Τύπος, a Type.* Now in what was *Adam* a Type of *Christ*? He was not so as he was a Man, consisting of Soul and Body; for in that Respect all, who liv'd before *Christ*, might in the same Sense, and as justly, be call'd Types of him, as he was.

This will appear, if we consider, that when we read of any Person or Thing being a Type in Scripture, there are some peculiar Circumstances, by which he or it may be distinguish'd from all other Persons or Things that are not Types. Now in what was *Adam* distinguish'd from all others so much, as in this Circumstance of his being the Federal Head and Representative of all his Posterity?

And that he was so, the Apostle not only occasionally mentions, but enlarges on this Head, and shews, in what Respect this was true; and particularly observes, that as the one convey'd Death, the other was the Head or Prince of Life. The respective Things convey'd were indeed directly opposite: therefore the Analogy or Resemblance between them, consisted only in the Manner of conveying them: so that, as Death did not become due to us, in the first Instance of our Liableness to it for our own actual Sin, but the Sin of *Adam*; so that Right to eternal Life, which we have in Justification, is not the Result of our own Obedience, but *Christ's*. Now if *Christ* was in this Respect a Federal Head, and Representative, of his People, then *Adam* who was in this, or else in nothing, his *Type* or *Figure*, must be the Head of a Covenant, in which all his Posterity were included.

cluded. Now that *Christ* the *Antitype* was the Head of a Covenant, in which all saving Blessings are contained ; That his Righteousness is imputed, or plac'd to our Account, and we said to be made righteous therein, might be proved from many Scriptures. Therefore it follows, that *Adam* as being the *Figure of Christ*, must be the Federal Head and Representative of all his Posterity.

Another Scripture, by which this might be proved, is 1 Cor. xv. 45 to 49. where the Apostle speaks of the first and second *Adam*. By the latter he means Christ : now why should he call him so, who lived so many Ages after *Adam*, if he did not design to speak of him, as typified by him, or bearing some Resemblance to him ? And in other Expressions he seems to imply as much, as that we derive Death from him, of which he had been speaking in the foregoing Verses ; and so he says, ver. 47. *The first Man was of the Earth, earthy* ; and ver. 48. *As is the earthy, such are they also that are earthy* ; and ver. 49. *We have born the Image of the earthy* : where he seems to allude to that Part of the Curse mention'd in Gen. iii. 19. *Dust thou art, and unto Dust shalt thou return.*

And this Death is consider'd as being not meerly a Debt owing to Nature, as he was made of the Earth ; and therefore design'd, as some suppose, in his original Formation, to be resolv'd into his first Principle : but it is set forth in a very differing, yea, formidable View, as having a *Sting* in it, ver. 56. *The Sting of Death is Sin* : and this arose from a Violation of the Law, as the Apostle observes in the following Words, which implies, that this Death is not only afflictive, but *Penal* ; and if so, it must enter into the World by *Sin*, as he saith, Rom. v. 12. This is what we derive from the first *Adam*, Death, with all the Effects of the Curse, that attend this present State.

On the other Hand, he shews us how the *Second Adam* was made, or ordained, as Mediator, to be a *quicken*ing, or Life-restoring Spirit; and therefore in him we hope to enjoy a spiritual and better Life: in which Sense he elsewhere styles himself, *John* xi. 25. *The Resurrection and the Life*, and is called, *Acts* iii. 15. *The Prince of Life*. He is, as such, the Author and Foundation of such a Resurrection to eternal Life, as disarms Death of its Sting, and gives us a compleat Victory, *1 Cor.* xv. 57. In this Respect the *First* and *Second Adam* are compar'd together. If the *First Adam's* being made a living Soul, implies nothing else, but his being the common Root, and Father of Mankind, in that, indeed, there is no Resemblance between him and Christ; but in all those other Things, which are spoken of him in this Context, there is a manifest Resemblance. So that as Christ is the Fountain of that Life and Immortality, which is brought to Light by the Gospel; so *Adam* was the procuring Cause of that Death, which all his Posterity are liable to. Thus he presents to our View *Death* and *Life*, *Mortality* and *Immortality*, in a *legal* as well as a *natural* Sense: a Liableness on the one Hand, not only to the Stroke, but Sting of Death; and on the other, a Victory obtained over it. The latter we derive from the *second Adam*, as the Head of the Covenant of Grace: the former we derive from the *first Adam*; which therefore argues him to have been the Federal Head, and Representative of all his Posterity.

Moreover, if he had not been appointed the Head and Representative of his Posterity, that could not be true, which is expressly asserted in our Text, that *by his Offence Judgment came upon all Men to Condemnation*; or that all are justly punished for his Sin. For though God might dispense some lesser Degrees of Evil to a sinless Creature,

Creature, out of his meer Sovereignty ; and tho' I will not contend with any that shall say, that he might, without any Dishonour to his Perfections, send on him an Evil sensibly great, provided 'twas not only consistent with his Love, but attended with those Manifestations and Displays thereof, which would more than compensate for it, and no Way tend to prevent his answering the End of his Creation : Yet I may be bold to say, that, from the Nature of the Thing, God cannot inflict the least Degree of Evil, as a Punishment on a Creature, who is in all Respects guiltless ; since that would be for the Judge of all the Earth not to do Right. For if Punishment be just, there must be Guilt either imputed or contracted ; which renders it due by the Sanction of a righteous Law, which is supposed to have been violated. Now this is inconsistent with a State of Innocency ; therefore Judgment cannot be inflicted, unless Sin be committed. Therefore if *Adam* had not sinned, neither he, nor any of his Posterity, on his Account, could have been liable to Punishment. But if Judgment comes unto Condemnation, not only on himself, but on all Men, for his Sin ; it follows, that all are chargeable with it, or, which is all one, 'tis imputed to them. And this certainly argues their Concern in his Sin, which could by no Means be suppos'd, had he not been the Federal Head, or Representative of all his Posterity : which was the Thing to be proved.

This was an important Trust, and Honour conferr'd upon him, by the Sovereign Will of God, who may govern his Creatures, in what Way he pleases. It was, I say, the Result of a Divine Grant : therefore though he was indeed the natural Head of all Mankind, and in that Respect more honourable, than any who afterwards descended from him, the *Second Adam* only excepted ;
yet

yet that the whole Affair of Life or Death should be put into his Hand, or committed to his Management, was owing entirely to a divine Constitution, and not due to him by a natural Right, as the common Father of all Mankind : which leads us to the *fourth Head*.

Fourthly, To consider how the divine Perfections may be vindicated in this providential Dispensation, in ordaining, that One should stand in the Room of All Mankind ; so that, without any Act of their own Will, they should stand or fall in him, and Punishment accordingly be due to them. Since the Dispensation, that *Adam* was under, did not contain barely the Obligation of a Law, but included in it the Nature of a Covenant, as has been before consider'd ; and since he stood in the Room of all his Posterity, so that they are all punishable for his Offence, as has also been prov'd, which is plainly asserted in our Text : it only remains that we obviate those Objections which are usually brought by those, who entertain a differing way of thinking, and more especially reject the Doctrine of the Imputation of One Man's Sin to others with a kind of Abhorrence.

The sum of all the Objections we meet with is, that this tends to cast a very great Reflection on the divine Perfections : 'tis to suppose him to do that which we should account unjust and severe in all Methods of Humane Government : that 'tis contrary to the Law of Nature and Nations, which is established by no less than a Divine Sanction : and shall we think it possible for the Divine Administration to give the least Umbrage to that, which he has given us Reason to think a great Defect in all those which are of an inferior Nature ?

Some alledge the Unreasonableness of one Man's being punish'd for the Sin of another ;
but

but that only holds good in Punishments inflicted for another Man's Crime, on those who have no Manner of Concern in it : but where a Person is justly appointed the Federal Head or Representative of others, 'tis not contrary to the Law of God and Nature, for his Crime to be plac'd so far to their Account, as that they shall be liable to Punishment for it. Sacred and Civil Histories abound with Instances of the like Nature, which no one can reckon exceptionable.

Therefore the main Strength of the Objection lies, in the Unreasonableness of Persons being punish'd for the Crime of one, who is appointed to be a Representative, but not chosen by those whom he represents, though so much concerned in the Event of his Conduct. The Case, say they, is much the same, as though a King should appoint a Representative-Body of Men, and give them a Power to enact Laws, and determine the Fates of whole Nations at once, and render them happy or miserable ; so that, if they should plunder Men of their Estates and Properties, there is no Redress to be had ; which no one would call just. The plausible Pretence is, that they are their Representatives, and what Persons who sustain such a Character do, is in Effect the same, as though it were done by themselves ; though there would be no Ground to complain of Hardship, provided they were duly elected by those, who are concern'd in what they do, as being represented by them.

The Objection, as set in this Light, which I was willing to consider in the fullest Strength it is capable of, that our Answer may appear more just ; I say, the Objection is apply'd to our Notion of the Divine Dispensation in the Case before us. God is, say the Objectors, set forth by us as appointing a Representative, who was indeed a sinless

less Creature, but yet mutable ; so that being left to himself, by one single Instance of Inadvertency, Sin might enter, and the whole Race of Mankind be involv'd in Ruin. This, say they, is inconsistent with the Equity and Goodness of the Divine Administration.

There are various Methods taken to answer this Objection, and remove the Difficulty that seems to lie in our Way. The Answer which some give, who lay more Stress on it than they need, is, that if *Adam* had retain'd his Integrity, we should have accepted of and rejoiced in that Life, which he would have procured by his Standing, without complaining, or finding Fault with the Divine Dispensation : therefore since he fell, and thereby brought Death into the World, why should we not submit, and acknowledge that all the Ways of God are equal ?

Others say, that since *Adam* was the common Father, and therefore the most honourable of Mankind (*Christ*, as was observ'd before, only excepted, whom he did not represent) therefore it was fit that he should have the most honourable Post, as this must be suppos'd to be ; and therefore had all his Posterity been then existent, and the Choice of a Representative wholly referr'd to them, the Law of Nature would have directed and pointed out the Man, who ought in this respect to have the Preference to all others. This Answer, I confess, bids fairer to remove the Difficulty, than the other : especially if it be added, that God might have given *Adam* some Advantages of Nature above all the rest of Mankind, as well as that Relative one, which arises from his being their common Father ; and therefore that it would have been their Interest, as well as their Duty, to have chosen him, as being best qualified to perform the Work which was devolv'd upon him.

But

But since this will not altogether remove the Difficulty, 'tis alledg'd, that God chose him, and therefore we ought to acquiesce in his Choice. Since he thought fit, that he should be the Representative of his Posterity, had all been then existent, supposing them to be in a State of perfect Holiness (and we must not suppose the contrary) then they would have subscrib'd to the Equity of his Procedure, and approv'd of what his Sovereign Pleasure determin'd ; or otherwise they would have actually sinn'd, and fallen, in rejecting or complaining of what they knew to be his Will. For what is Man, that he should reply against God, or say that any of his Dispensations are not equitable !

But this will not satisfy those, who advance the contrary Scheme of Doctrine, and deny the Imputation of *Adam's* Sin to his Posterity, who still complain of it, as a very severe Dispensation, and conclude that the Divine Sovereignty is pleaded for against his other Perfections. And therefore let me add something further, which I hope will sufficiently answer the fore-mentioned Objection.

We freely allow, that it is not equitable for a King (to use the Similitude taken from human Forms of Government) to appoint a Representative, who shall have a Power committed to him, to take away the Property or Estates of his Subjects ; and that 'tis not enough to say, that they ought to acquiesce in what he does. But if we should a little alter the Similitude, that it might be more adapted to what it is brought to illustrate, and suppose a humane Form of Government, where the Subjects had nothing which they could call their own, separate from the Will of the Prince, and their Property and Estates were not barely defended, but given by him ; suppose also that he was under no Obligation to do this, and

that he had a Right to dispossess them hereof at his Pleasure : in this Case he might, without any Injustice, appoint a Representative, by whose Conduct they may be forfeited or retained.

- Now to accommodate this to the Matter before us, so far as it may be used to illustrate it, let me observe to you, that there are two Things which *Adam* was either possessed of, or expected. The one I call Creation-Grace, or God's natural Image ; this he had as a Man : the humane Nature was given him without Stain, or Guilt, or Blemish ; for that would have been unworthy of its Creator. But besides this, he had partly in Possession, and partly in Expectation, God's supernatural Image, which I call Super-Creation-Grace ; consisting in a Right to, and further Expectation of, a very great Degree of Nearness to himself, or gracious Communion. This he partly had, and was to have retain'd or lost : and a greater Degree hereof was expected, according to the Tenor of the Covenant, which he was under ; and, consequently, this was to be obtain'd or lost, not only for himself but all his Posterity, according as he stood or fell.

Let me farther add, that Man could claim no Right to this special Favour, unless he had stood : and then his Claim had been founded, first in that Grace that made this Covenant, and then in the Faithfulness of God, who could not but fulfil what he had promis'd therein. Yea, God might have made him without it : for it is one Thing to be a reasonable Creature, and another to have the humane Nature so much advanc'd, as it was in this Covenant. Now can it be said to be unjust, for God to repose that in the Hand of a Creature, who was able to retain it, which must be consider'd, as well as that he was a mutable Creature, and so might lose it ? If he lost it, did he

he lose any Thing which he had a natural Right to, as Subjects of earthly Princes have to their Property, which is given them by a greater Sovereign, and whereof they are appointed Guardians, and not allowed to dispose of it at Pleasure? And may I not further add, that this Covenant could not be violated, but Guilt must be contracted? For Man was obliged to perform the Condition thereof by the Law of his Creation: and therefore in not performing it he was rendered guilty, and so were all his Posterity, as will be farther observed in our next Discourse.

Note, If this be excepted the Reader may please to see it against as an uncommon Way set in a very just Light, by G. *J. Fossius*, in *Hist. Pelag.* p. 136, &c.







































































































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SERMON II.

ROM. v. 18.

By the Offence of One Judgment came upon
all Men to Condemnation.

The

The Proposition we laid down to be insisted on, which is plainly contained in our Text, was this :

That all Mankind are under a Sentence of Condemnation, for the Sin of our first Parents. Or thus ; *Adam* broke the Covenant which he and all Mankind were under in him, and they hereupon were liable to Condemnation.

The Method in which we propos'd to speak to this Proposition, was,

- I. To prove, that all Mankind were concern'd in *Adam's* first Sin.
- II. To consider, what is that *Judgment unto Condemnation*, which they are thereby liable to.

The *first* of these Heads we enlarg'd on the last Time ; and shall now proceed to the second.

II. To consider what is that *Judgment unto Condemnation*, which All by *Adam's* Fall are liable to. *Judgment*, especially the Word *κατάκριμα* here used, which we so render, is a Forensic Term ; and therefore it supposes Sin first committed, and Guilt hereby contracted, which is an Obligation to suffer Punishment, or else it supposes Sin imputed, or charg'd, or plac'd to the Account of Persons concern'd therein, as it does in our Text, where 'tis said, *Judgment came upon all Men to Condemnation*. We observ'd in our last Discourse, that Christ is excepted ; and the Reason is, because though he was *the Son of Adam*, by a Similitude of Nature, yet he was not his Son by natural Propagation, or Generation, but was brought into the World by Creation, or miraculous Production ; and therefore was not included in that Covenant, which was made with him. *Adam* was not considered as his Federal Head, but only as the Federal Head of his natural Seed.

Here

Here then we are to consider, what is that Punishment, that was due to *Adam* and all his Posterity for his first Offence ; and more especially, what is the Punishment due to his Posterity. Here observe, we do not exempt *Adam* from an Obligation to Punishment ; for in Order of Nature, Sin was first charged upon him, and then upon his Seed, so that he is to be look'd upon as the first Subject of Punishment : therefore we must consider him, as falling under the Stroke of Justice, and then all Mankind in him. It will be proper here to enquire,

[1.] What there was peculiar in his Crime and Punishment.

[2.] What were the Consequences of his Sin, that equally affected all his Posterity.

[1.] What there was peculiar in his Crime and Punishment.

There were some Aggravations in his first Sin, that can't be apply'd to Original Sin, as transmitted to his Posterity. For his Sin was ours only by Imputation, not as committed by us. In him 'twas an actual Sin, or Violation of the Law of God, with the Consent of the Will, which immediately brought with it Malignity, and a Propensity of Nature to all Sin ; but though Original Sin imputed to us brings after it a Bias to all Evil, yet this it does not so immediately, as will be consider'd in the subsequent Part of this Discourse.

It follows from hence, that there is a Punishment due to him for this Sin, according to the greater Aggravations thereof, which is not in all Respects due to his Posterity. We are to take an Estimate of the Greatness of the Punishment, by the Aggravations of the Sin ; there ore if the Sin in him was greater, the Punishment due to him must necessarily be greater.

If it be inquired, wherein does the Punishment of this Sin, as due to him, exceed the Punishment consequent upon it with Respect to us?

I answer, One Thing that necessarily attended it in him, was Self-Reflection, or a Charge brought in by Conscience, for the actual Violation of a Divine Law. Conscience might be said to fly in his Face, or wound his Spirit with a distressing Sense of what he had been doing, as it generally does when Guilt is actually contracted. We know too well what the Meaning of this is. But I cannot see, how our Consciences can charge us with such a Guilt for Sin imputed, as it lays hold of and gives us a tormenting Sense of, for Sin committed by us. And that which follows upon this is, that doubtless there is a greater Degree of Misery consequent on the one, than there can be on the other, which leads us to consider,

[2.] What were the Consequences of *Adam's* Sin, abstracting from the peculiar Punishment due to himself for it, which equally affected all his Posterity.

(1.) There was the Loss of what he expected, according to the Tenor of the Covenant made with him, a Privation of God's supernatural Image, a total Separation from him who is the Fountain of all Blessedness. So that it was from that Time impossible for him, having ruin'd and destroy'd himself, being brought under the Dominion of Sin, to render himself sinless; and, consequently, since to be sinless was the Condition of attaining Life by that Covenant, he could not, according to the Constitution thereof, obtain Salvation that Way. This was one Consequence of his Fall, which belong'd not only to himself but all his Posterity.

(2.) He was left to himself, to his own Conduct, which to be sure, for the future, would be
very

very vile. And how much does this differ from his being left to the Freedom of his own Will before his Fall, when the Will had a Power to do what in all its Circumstances is good, which now 'tis destitute of ! But that, which still makes the Tendency hereof more fatal, is, that we are expos'd to Temptation without a Guard, or sufficient Means of defending our selves against it. *Adam*, 'tis true, was liable to Temptation, at least from without, before he sinn'd ; but then it was not a Punishment, but rather the Result of God's Sovereign Will. It could not be a judicial Dispensation, which always supposes Sin, inasmuch as 'twas antecedent to it : But the Case was otherwise after the Fall ; for from that time he became weak, and unable to stand his Ground : and therefore our Liableness to Temptation is a Part of that *Judgment, which came upon all Men to Condemnation*. Man is now judicially left in the Hand of Enemies, that lie in wait to devour him ; and God, as a righteous Judge, refuses to interpose for his Rescue.

(3.) Another Consequence of this Sin, was an Impotence to all that is good. In *Adam's* peculiar Case there was, indeed, a Malignity, as was hinted but now, as the immediate Consequence of his Fall ; but the Case is a little differing in us, for there is first an Impotence to what is good, and then a Malignity, as will be further consider'd under a following Head.

And it is in no wise unbecoming God, to deal with fallen Man in all these Respects as we have now observ'd ; namely, not to bestow the *Blessing* which was conditionally promis'd, or not to give Life to one, that did not perform the Condition of it ; nor to desert a Rebel, who had forsaken him ; nor to leave him impotent to what is good, who had forfeited that Strength, which at first he gave

him. And being thus left in the Hands of Enemies, and not able to stand in the Battle, nothing but further Ruin is to be expected. This is the Punishment equally due to *Adam*, and all his Posterity, for his first Offence.

These Things being premis'd in general, let us now more particularly consider, what is the Punishment due to Original Sin, as such.

But we must first enquire, who are the Persons to whom Punishment is due only for Original Sin: and these are Infants. This will be allow'd; at least by those, who grant, that there is such a Thing as Original Sin; or, to use the Words of my Text, that *Judgment came upon all Men to Condemnation*; or that there is a Punishment due for that Sin, abstracting from that superadded Punishment, which is due to actual Sin. All, except Infants, have Sins of their own committing to answer for; and therefore are Sinners by Inhesion, or by Practice, as 'tis commonly express'd. None but Infants are Sinners only by Nature, or by Imputation. What then is the peculiar Punishment due to those, who have no Charge brought against them, but that which respects *Original Sin*?

or (1.) It is far short of the Punishment due to actual Sin. 'Tis certain, there are some aggravating Circumstances in *Actual Sin*, and, consequently, something in the Punishment due to it, which cannot be in *Original*. As for Instance, Actual Sin is committed with the Direction of the Understanding, and the Consent of the Will. This belongs to it as such, besides those peculiar Aggravations, which are taken from the Circumstances of the Persons committing it, which are various. In some it is attended with Rebellion against a greater Degree of Light, a breaking through all the Engagements of Divine Love, a turning the Thoughts from the Terror of his Judgments,

Judgments, and a fixed Resolution not to be withdrawn from their Purpose, notwithstanding the many Convictions of Conscience, and Strivings of the Spirit, which they have been favour'd with. And above all, there are the Aggravations of Actual Sin, as 'tis committed by them who live under the Gospel Dispensation, which are much greater than those that attend the Sin of the Heathen, who never heard of the Gospel. And according to the greater Degree of Obstinacy, that there is in Sin, 'tis still more aggravated ; and, consequently, the Punishment due to it must be greater in Proportion. Thus we read of some, in *Mat. xxiii. 14.* who are charged with the vilest Hypocrisy, in making a Pretence to Religion, to give Countenance to their immoral Practices, as the *Scribes* and *Pharisees* are said to do, who turn'd their Eyes from the greatest Evidence that could be given to support the Truth, and despised the greatest Kindness that ever was extended to Men : therefore our Saviour tells them, that they should *receive the greater Damnation.* And the Prophet *Jeremiah* speaks of some of the greatest Opposers of his Message, concerning whom he says, *Chap. xvii. 18. Destroy them with double Destruction.* Thus then as actual Sins are greater or less, so is the Punishment in Proportion thereunto.

But none of these Things are to be apply'd to Original Sin. (My Meaning here is sufficiently plain ; I speak of it as in Infants, in which Case 'tis not only distinguish'd, but even separated from Actual Sin.) This is not voluntary, at least, not committed with the Will of him to whom it is imputed ; neither are any of the other Aggravations above-mentioned to be apply'd to it. So that I may truly say, that the Sins of those, who live under the Gospel-Dispensation, are most aggravated, and those of Heathens less, in Pro-

portion to the less Degree of Light they have ; but Original Sin in Infants can have none of these Aggravations. And, indeed, 'tis sufficiently obvious, that its Guilt is alike in all, and, by Consequence, so is the Punishment due to it as such.

Two Things will necessarily follow from hence.

(1.) In the Punishment of Original Sin, as such, there are no Checks or Accusations of Conscience, as there are for Actual Sin committed. Therefore there being no Conscience of Sin, in this Sense there is a very considerable Circumstance in the Punishment of Non-Elect-Infants, which is far less than that of all others.

(2.) Which is the Consequence of the former, there is nothing of the Wrath of God breaking in upon Conscience, which is the most terrible *Idea* of Hell. You must consider, that the Soul of Man is a thinking Substance, it carries Thoughts with it out of his World into another. And as Thoughts are engaged in reflecting, as well as arguing, the Soul carries with it the Dictates of Conscience into another World, and cannot get rid of them. If those that are in Hell could get rid of the Reflections of Conscience, the *Worm that dies not*, they would be comparatively happy. They cannot flee from themselves ; there is something in Nature, that puts them upon calling Things past to Remembrance ; and when the Soul is dislodg'd of its Body, the Weakness and Infirmities whereof cause the Memory to be oftentimes defective, it may be it will be more retentive of what is past, or the Soul be more capable of calling it to Mind, than it was before ; and that is its Misery. Could they but lose the Reflection they have on what they have done, how happy, comparatively, would they be ! And as they cannot but think on what they have *done*, they cannot but reflect also on what they have *lost*,
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and consider, what God was, and what he was to them, and what the Gospel-Dispensation was, which they were once under. How glad would they be, could they but erase out of their Minds the *Idea* that there was a Gospel, or such a Person as Christ; or could they but believe, there is no God the Object of Worship, or no such Persons as Saints or Angels, who are happy in his Presence! These Thoughts they carry out of the World with them. They therefore, who are guilty of Actual Sin, carry with them their own Punishment, the greatest Accent of their Misery. Especially if you consider, that there is in this, not only what is natural to the Soul, but what is judicial, the Wrath of God breaking in upon their Consciences, God's bringing Sin to Remembrance, stirring up the Soul to call to Mind what it has forgotten. This is set forth in a very terrible Manner, in *Psal. l. 21. I will reprove thee, and set thine Iniquities in order before thine Eyes. I will bring to Mind, what thou wouldst fain forget.* This, I say, is the judicial Hand of God; but it contains no Reflection on his Perfections, to bring to Mind what the Sinner has done, to make him miserable. And this cannot be without some Punishment of Sense. The Mind cannot be made uneasy with these Thoughts, but it must affect the Body. What the further Punishment of Sense will be, I shall not enquire. Now to apply this to our present Purpose, I humbly conceive, that this Punishment does not belong to Non-Elect-Infants, dying in Infancy; it can't, from the Nature of the Thing. I think what I say is obvious; and if it be false, I should be very glad to be otherwise inform'd: therefore I must conclude, that Infants have no Conscience of Sin committed, they carry not with them out of the World those Stings, and that Remorse that others do; so that whatever Punishment they

they are liable to, it is void of Self-Reflection. But of this we shall have an Occasion to say somewhat more under the Third Head.

(2.) They have a Punishment of Loss. There is the Loss of God's supernatural Image, the Loss of his special Presence, the Loss of all the Blessings, Man had ground to expect, had he retained his Integrity. For since *Adam* has forfeited and lost these Privileges, all his Seed must lose them. We shewed in our last Exercise, that that, which *Adam* was concerned for in our Name and Behalf, was what God might have refused to have given; and therefore he might appoint a Representative that might sin them away, and not be charged with doing his Creatures wrong. On this Foundation we say, that *Adam* forfeited and lost the special Presence of God, which was his Glory, and Guard, and Safety, in case of Temptation, which contained in it much of Heaven; and this all Mankind have lost.

(3.) Though Infants have this Punishment of Loss, yet let me further add, that they have no Sense or Apprehension of what they have lost; in which respect the Punishment is comparatively very small. The Man indeed who goes out of the World under the Guilt of actual Sin, cannot help thinking on what he has lost, and done to procure it; but the Infant has no Reflection on any act of Sin committed by him. *This must be supposed, if we suppose him taken out of the World before capable of committing actual Sin.* I conceive he has no Idea or Apprehension of what he has lost; and therefore we may compare his State to that of a poor Idiot, who never knew what Reason meant, and therefore perceives not the Loss of it, though others that behold him know him to be unhappy, in not having that Blessing which they enjoy. Or (if Similitudes may be considered, as not illustrating Things

in every particular Circumstance) his Condition is like that of one, who is born Heir to a Crown, who having been carried in his Infancy into a Cottage, and there bred up in the meanest Way, has no Knowledge or Apprehension of what he has lost, or was born to ; and therefore is comparatively Happy though deprived of it. But if any one should inform him of this, he would render him *sensibly* miserable, from his own Thoughts of *his Condition, occasioned thereby* : Even so, he who hath committed actual Sin *cannot but* know what he has lost, though the Infant, I think, does not. I am willing to be convinced, or better informed, if it be otherwise.

My *only* Argument for this is, That if he knows what he has lost, it must be by some Method of Divine Providence *leading him into the Knowledge hereof*, after he is gone out of this World ; and that must consist in some way or other revealing the Gospel to him ; and that Revelation of the Gospel to him must be only with this Design, to make him miserable ; *as a further Punishment of Original Sin. For the Gospel cannot be known by the Light of Nature, and the Design of revealing it cannot be, that it should be improved by him for his good ; unless you suppose another State of Probation, which is not to be admitted of.* Therefore I cannot have such an Idea of the Divine Providence, as to suppose, God would reveal Christ and his Gospel to him *merely that he might know what he has lost* ; and consequently, that he might enhance his Misery. Therefore I humbly conceive, that though Infants have the Punishment of Loss, they have not the Apprehension or Sense of what they have lost, as others, who have committed actual Sin, naturally *and judicially* have.

If it be objected, That this is inconsistent with the Souls being a Thinking Substance, or being a Subject capable of Conversation ; or if it be said, how

how can he reason, but he must infer, that there is a God the Fountain of all Blessedness, and that he is not in the actual Enjoyment of him? Or, how can he converse with those who have lost the Gospel Dispensation, and not from hence argue, *that he is Partner with them in that Misery, and from his knowing what they have lost, be able to conclude his own?*

To this I Answer. *'Tis an easy Way to answer an Argument by proposing a contrary one. There are Difficulties on each Side : therefore I am obliged, till my Argument to the contrary is answered, to content my self with such a Reply as this, which is little more than to confess my own Ignorance as to this Matter ; though when I say, that I cannot account for it, I will not be so confident as to say, that it is by no means to be accounted for. It may be (though I dare not positively assert it as some have done) he may remain deprived of the actual Exercise of Reason in the other World, as well as he was in this ; or if not, he may be separate from the Company of those, who are capable of telling him what he has lost. However, whether this be true or no, I must still remain by my Assertion, so far as to conclude, that God will not reveal Christ and the Gospel to him in another World, barely that he may know what he has lost. And if this be true, supposing him to have the actual Exercise of Reason, certainly he can have no tormenting Reflection, such as they have who look back on their Contempt and Neglect of the Gospel.*

(4.) Another Punishment of Original Sin, as such, which is the immediate Result of Adam's Apostacy, and the Consequence of the Punishment of Loss mentioned in our last Head, is an Impotence, or utter Inability to do what is spiritually good. So that if Infants were supposed to be born with the Exercise of Reason, improved to that Degree, as it is when they come to the State
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of Manhood, this may be truly said of them, as fallen Creatures, *which no one will deny who gives in to the Doctrine of the Necessity of Special and Efficacious Grace.* And it contains no Reflection on the Divine Perfections, to leave a fallen Creature (*in a judicial Way*) in such a Condition, as to refuse to communicate himself to him; which will necessarily infer an Impotency to what is Good *in all its Circumstances.*

(5.) Though Infants are born Guilty, and Impotent to what is Good, yet I humbly conceive, that *before the first beginning of the actual Exercise of Reason,* this is not attended with a Bias to what is Evil. The Reason why I assert this, is, because if there be a Bias to what is Evil *with this Circumstance,* God is the Author of it; and then I can't conceive, how the Divine Majesty can be freed from the Charge of being the Author of Sin. I don't say, as some do, that Infants are Innocent, for we suppose in this Head that they are Guilty; nor do I say, that they can by any Means *in their own Power,* nor will they be able when they are Adult thereby to obtain Salvation, for that is supposed in their Impotency to what is Good: but I can't see, how they can be born with an actual Bias to what is Evil. For that is to suppose that God creates *their Souls,* in such a State as that they must necessarily oppose him, *viz. Not from Habits contracted but implanted by him as a Creator.* Whereas I would rather attribute this Necessity of their opposing him to the Privation of his Presence, and the Impotency consequent thereunto, which are Judicial, together with the acquired Habits of Sin, which are the mediate Result thereof, the first Acts of Sin intervening, than to any corrupt Habits infused into the Soul by a Holy God.

'Tis true, if the Soul were not from God by immediate Creation, but the Parent was the immediate Cause thereof, as well as of the Body, as

many suppose, I could easily account for this Matter, and would readily grant, that it has a Bias to what is Evil propagated with it by its Parents. But I can't see sufficient Reason for this. We generally suppose therefore, that God is called the *Father of Spirits*, because he is the immediate Creator of the Soul: and if so, let us consider, how God acts in this Case becoming himself; for we must not assert any Thing unbecoming him in this Matter. He may, 'tis true, create a Soul guilty, without any Impeachment of his Perfections, *or giving the least ground to suppose him the Author of Sin*; for that is a Punishment due to us for the Sin of our first Parents: I can conceive also how God can create a Soul, and yet not manifest himself to it, *when this Privilege has been forfeited*: I can conceive how God can create a Soul impotent to what is good, without any Impeachment of his Perfections, *especially if we consider the Privilege now denied, as having been once given, and then forfeited*: But I can't conceive, how he can create a Soul with a Bias to Sin without acting inconsistently with his Perfections. Therefore though Infants are guilty, and can't attain Life by the first Covenant, nor be saved without Christ, *as the Lord their Righteousness, and the Spirit as the Fountain of Regenerating Grace*; yet their Souls have not a Propensity to what is Evil in their first Creation.

Obj. 'Tis objected by some, that God may do this in a judicial Way, as the Punishment of Adam's first Sin.

Ans. 'Tis true, God sometimes proceeds in a judicial Way, by punishing Sin with Sin, as some express it; but he never does this by infusing Sin, or by putting a Bias into the Soul, which shall incline it to Sin. Thus when God is said to have hardened *Pharaoh's Heart*, he did not do it this Way, but only *privatively*, by denying him Heart-softning

softning Grace. In the same Sense all those other Expressions used in Scripture of the like import, in which the Providence of God is said to be conversant about the sinful Actions of Men, are to be understood: as when he is said to have put a lying Spirit in the Mouth of Ahab's Prophets, 1 Kings xxii. 23. Or to have bid Shimei curse David, 2 Sam. xvi. 11. Or when his Providence is said to be conversant about Joseph's being sold into Egypt, Gen. xlv. 8. In these, and all such like Places, we are not to suppose that God put a corrupt Habit into the Souls of Men, but only that he denied them preventing Grace. The same may be applied to the Instance before us, which is plainly my Meaning in this Head.

But you will say, since a Propensity to Sin appears in Infants, as soon as they appear to be reasonable Creatures, and increases more and more together with the Increase of Knowledge, and since it is not from God; whence does it arise?

This is justly esteemed the most difficult Question in the whole Scheme of Divinity; and various have been the Conjectures of Divines about it. Some* have asserted, That the Mother, while the Child is in the Womb, having a sinful Thought, makes an Impression thereof on its Soul, whereby it becomes polluted; but this Conjecture is, I

* *vid. B. Pictet Theol. Chr. lib. 5. cap. 7. Absit ut animam creari impuram dicamus, cum nihil impurum a Dei manibus prodire possit — Dum infans est in utero matris objecta in ejus cerebrum easdem impressiones efficiunt ac in matris cerebrum: Hec patet ex eo quod contingit mulieribus pregnantibus cum enim avidè inspicimus aliquid vel rubro vel flavo colore tinctum contigit sepius ut infantes quos*

in utero gestant tali colore tincti nascantur — Ita intimè corpus & animam uniri ut ad motum corporis certè oriantur in mente cogitationes — Motus qui fiunt in cerebro infantium idem præstare in illis ac in matribus nempe eorum animam recens creatam rebus sensibilibus & carnalibus alligare; unde videmus Infantium animas omnia ad se & ad suum referre corpus.

think, without ground. Others have confessed themselves unable to determine it, which is a better, as well as a modeſter Answer to the Queſtion. We ſhall not pretend to determine it, but with a due Humility and Modeſty. Therefore I humbly conceive, that this Biſs to Sin enters into the Soul at the Door of Temptation. I ſuppoſe, that the Child, as ſoon as ever it is capable of receiving a Temptation, *that is, as ſoon as it has its firſt Ideas, is tempted.* If you will ſay, *this is as ſoon as 'tis united to the Body, or at any other Time while in the Womb, or as ſoon as 'tis born,* I will neither affirm nor deny, but be content to ſay *I cannot tell*; but as ſoon as it has Ideas; it is capable of being tempted, and is immediately overcome by the Temptation, and ſo becomes biſſed to Sin: and it's needleſs to ſay, that a Soul is biſſed to Sin, before it is capable of ſinning. Now that it is immediately expoſed to Temptation, as ſoon as it is capable of acting, is evident; for if Satan don't tempt it, Temptation will ariſe from the Body to which it is united; and the Temptation ariſing from thence is agreeable to its natural Conſtitution, which was derived from the immediate Parents. Now the Body *thus acting objectively*, and the Soul being impotent to what is good, it muſt neceſſarily be overcome, and from that Time become more and more deſiled, and prone to ſin. I might illuſtrate this by a Similitude taken from a drop of Poiſon being injected into the Veins of a Man, which will, by degrees, corrupt the whole Maſs of Blood. Thus Sin enters into the Soul; it was before this guilty, and impotent, then tempted and overcome, and ſo biſſed to ſin; *or firſt the Body acts objectively on the Soul; and then the Soul is overcome, and ſo rendered prone to Sin.* This lays Sin at our own Door, and clears God from being the Author thereof.

If you ſay, that according to this Scheme the
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Infant is not born defiled : (*Though, by the Way, if any one will prove, that there are innate Ideas, then what has been asserted, supposes that he is ; but if otherwise*) 'tis enough for me to say, that 'tis defil'd, as soon as 'tis capable of acting ; and that is as soon as we are capable of discerning it, or it may be before the latter : *but I pretend not to tell when this is.*

If you still say, that all this is not enough, *but we must ascribe this Propensity to Sin to some other Cause, than that of the Body's acting objectively upon the Soul* : I will add further, that the Impotency we are exposed to, by Reason of the Divine Desertion, accompanied with a Liableness to Temptation, is the Cause, *I should rather say Occasion*, of our Compliance with the Temptation, and that is the Cause of our being biassed to Sin ; and therefore as *Causa Causæ est etiam Causa Causati*, so the Impotence we have to what is good in our Original Constitution, is the remote Cause, *or rather Occasion*, of this Propensity to Sin.

Thus I have given you my humble Thoughts on this difficult Subject, and endeavour'd to vindicate the infinitely holy God from the Charge of Cruelty, or Severity, brought by some, or of being the Author of Sin, by others, in considering the Punishment due to Original Sin, as such. I confess, I do not like the Expression which some have us'd : That there are Infants of a Span long howling in Hell : 'Tis an unfavoury Expression. I had rather say, there are Infants of a Span long, guilty of *Adam's Sin*, and *depriv'd of the Divine Presence* ; which is agreeable to what I have asserted, *in which my Design has been to put a just Difference between the Punishment due to Actual Sin, and that which is due to Original Sin, as such.*

If our Time would permit, I should have shewn, that this Doctrine is not contrary to, or inconsistent

sistent with, the Sense of those Scriptures, by which we generally prove Original Sin; as *Psal.* li. 5. *Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me* : That is, I was conceived and born guilty of Sin, with an Inability to do what is good, and in such a State that Actual Sin would necessarily ensue, as soon as I was capable of committing it; which would bring with it a Propensity to all Manner of Sin. And that *David* had a Sense of Guilt, as well as the Pollution of Nature, is plain from several Verses of this Psalm, especially *ver.* 14, and 16. It is therefore as though he should say, “ I was a
 “ guilty Creature as soon as I was conceiv’d in
 “ the Womb, and left of God, and so Sin has
 “ the Ascendant over me. I was conceiv’d a
 “ Sinner by Imputation, under the Guilt of *A-*
 “ *dam’s* first Sin; and to this I have added much
 “ more Guilt, and lately that of Blood-guiltiness.”
 Though he is said to have been shapen in Iniquity, it does not necessarily follow, that the Soul was created with infus’d Seeds of Sin. Whatever the Parent is the Cause of, with Respect to this Corruption and Pollution, let it be attributed to that which they produce, not to God as the Cause of it.

Again, ’tis said in *Job* xiv. 4. *Who can bring a clean Thing out of an unclean? not one.* It is no Strain upon the Sense of this Text, to suppose that by *unclean*, he means guilty; and by *Clean-ness*, Innocency, as oppos’d to it: for in most Places of this Book it is so taken; that is, in a Forensick Sense, and therefore why not in this? And if so, then it is not at all inconsistent with what we have said. See *Chap.* xi. 4. *I am clean in thine Eyes*; that is, guiltless: otherwise *Zophar’s* Reply to him would not have been so just, when he saith, *God exacteth of thee less than thine Iniqui-*

zy *deserveth*. And Chap. xv. 14. *What is Man, that he should be clean? and he that is born of a Woman, that he should be righteous?* Where to be righteous seems to be exegetical of being clean; and both of them being taken in a Forensic Sense, agree well with what Job is often reprov'd for by his Friends, for boasting too much of his Righteousness in the Sight of God. And Chap. xxxiii. 9. *I am clean without Transgression, neither is there Iniquity in me*: that is, I am not so guilty as to deserve such Punishment as he inflicts; *He findeth Occasions against me, &c.* Surely, *Cleanness* here is the same with Innocence, as oppos'd to Guilt: And Chap. ix. 30. *If I wash my self with Snow Water, and make my Hands never so clean.* This plainly implies, that if he should pretend himself guiltless, yet he could not answer the Charge which God would bring against him, neither could they come together in Judgment, ver. 32. Now if this be so frequently, if not always, the Sense of *clean*, in other Places of this Book, why may not we take the Sense of these Words, *Who can bring a clean Thing out of an unclean*, to be this, that a guilty Child is born of a guilty Parent, which will be accompanied with Uncleanness, and prone to it, as soon as it is capable thereof?

Another Scripture, which we bring to prove Original Sin, is Gen. vi. 5. *Every Imagination of the Thoughts of the Heart of Man, is only evil continually.* Why may'nt we understand it thus: The Imagination of the Thoughts are evil, as soon as there are Imaginations or Thoughts, though not before? And this rather respects the Corruption of Nature, than the first Rise of it; and so does that parallel Scripture, in Gen. viii. 21. *The Imagination of Man's Heart is evil from his Youth.* q. d. Sin encreases with the Exercise of Reason.

And in Psal. lviii. 3. *The Wicked are estranged*
from

from the Womb; they go astray as soon as they be born, *speaking Lies*. This agrees well enough with what we have said, concerning their Separation from God from the Womb, from whence arises Actual Sin; so that they *Speak Lies* as soon as they are capable of it.

There is also another Scripture, usually brought to prove Original Sin, which is to be understood in a Sense, not much unlike that which we but now mentioned; (*viz.*) *Isa. xlviii. 7. Thou wast call'd a Transgressor from the Womb*. This don't overthrow what we have said; for a Person may be a Transgressor from the Womb, and yet the Soul not have a Propensity to Sin implanted in it by God, in its first Creation. Allow me but that; and I will not deny the Soul to be a Transgressor from the Womb; or in it, if you suppose it to have *Ideas* then: But I can't see how it can transgress before it can think. The plain Sense of this Scripture seems to me to be, *q. d.* Thou hast been a Transgressor, *as it were*, from the Womb: that is, ever since thou wast capable of acting, thou hast carried on thy Rebellion against me, and been a Violater of my Law.

Again, *Gen. v. 3. Adam begat a Son in his own Likeness*; *i. e.* a fallen Creature, involv'd in Guilt, and liable to the Curse, like himself; and that would be like him in Actual Sin, when capable of it; born in *his Image*, as having lost the *Divine Image*.

Again, *John iii. 6. That which is born of the Flesh, is Flesh*. We may understand this, That every one that is born of sinful Parents is a Sinner, destitute of the Spirit of God; which is a great Truth: But surely our Saviour did not design hereby to signify, that any one is fram'd by God with a Propensity to Sin: which is all that we militate against in this Head.

Thus

Thus we have finish'd this Subject : and the Use which we should make of it is, to be very humble before God, as guilty, fallen Creatures. 'Tis a very humbling Consideration, that we have lost that which was the Glory of the human Nature, that Beauty which God at first put upon it. And let us moreover be very humble for the Corruption of Nature ; which, though God be not the Author of it, is to be observed in us in our very Infancy, and afterwards grows to a very great Height, and brings with it a great deal of Guilt.

And let us also have a due Sense of the many Actual Sins which we have committed, whereby we have exposed our selves to a greater Condemnation. If Original Sin needs a Pardon to remove its Guilt, what need have we of pardoning Mercy, who add Iniquity to Iniquity ? *Job xv. 16.*
How much more abominable and filthy is Man, which drinketh Iniquity like Water ?





POSTSCRIPT.



VERY one who is conversant in the Writings of those who are on the other Side of the Question, cannot but observe, that there are some Heads of Argument insisted on by us, which they are by no Means disposed to treat with a common Decency, as supposing that we speak unbecomingly of the Divine Perfections; from whence arises that common Reproach, *Deus Calvinistarum est* ——— The rest I dare not mention. If they have no Occasion thus to testify their Abhorrence of our Way of thinking, or speaking of the Divine Being, they are highly to blame; but if they have, though it be only through our Inadvertency of Expression, we can't altogether clear our selves.

That, which they suppose we attribute to God, is Injustice and Severity in punishing Sin arbitrarily, and beyond its Demerit, and, as it were, delighting in the Displays of Vengeance rather than of Goodness.

Therefore, as I have on another Occasion, endeavoured to roll away this Reproach, and to
1 2 prove,

prove, that our Way of thinking is much more consistent with the Divine Perfections, with Respect to the Doctrine of *Election* and *Reprobation*, than theirs ; so I have in the foregoing Discourses endeavour'd to explain and account for the Doctrine of *Original Sin*, in such a Way, as may a little soften the Minds of Enemies towards us, and better dispose them to receive this Truth.

As to the former of these Discourses, which respects the *Imputation* of *Adam's Sin*, I am under no Necessity to explain or vindicate, what I have therein delivered ; for I never yet heard of any Objections made against it. What I have therefore now to add, principally respects the latter, which treats of the *Punishment due to Original Sin* ; in which my main Design, as is obvious to those who are dispos'd to be impartial, is to put a just Difference between the Punishment thereof, and that which is more especially the Demerit of Actual Sin. This I was the rather induc'd to do, because they who write against this Doctrine, seem to understand what we say in such a Sense, as though we thought Infants and the Adult equally miserable in the other World ; and to this End they generally lay hold on some unwary Expressions, which add very little to the Defence of the Doctrine, and might as well be spared. These are, indeed, for the most Part, usher'd in with an Apology for that Want of Pity which they seem to contain : our milder Thoughts, say they, concerning this Matter will do no Good, as our more severe ones can do them no Prejudice. But though that is true, yet this lays Prejudices before those whom we oppose ; and gives them Occasion to express themselves with such an Air of Insult, as though the Cause were entirely their own, and we were no longer worthy to be disputed with.

with. Severity on the one Hand, and making God the Author of the Corruption of the human Nature, on the other, are the two pretended Rocks of Offence, at which they stumble. These two Things, I trust, are set in a just Light, even in the Second Discourse, how much soever it is excepted against. But not having Opportunity to make good my Argument in its proper Place, I shall endeavour to do it here. And,

[1.] Shall make some brief Remarks on what I have laid down in Page 46. That *though Infants have the Punishment of Loss, yet they are destitute of the Sense thereof.* To this End let me premise, that I would not have my Readers think that I lay any Stress on this Assertion, or that I make any more of it than a probable Conjecture. And it will be observed, that I had been speaking just before of the Wrath of God breaking in upon Conscience, in those who have committed Actual Sin; and improving an Argument which is not so often insisted on, to prove a future State of Punishment which is due to it, from the Necessity of Self-Reflection; where we consider the Reasonableness of supposing, that this may be encreas'd in a judicial Way, as a further Degree of Punishment, according to the various Aggravations of Sin, without determining what are the Punishments of Sense which are further due to it. And this led us to enquire, Whether the like Punishment is inflicted for Original Sin, as such, namely, in Infants? If I had only said, that Infants will not have so much to reflect on in another World, as Adult Actual Sinners, no Notice would have been taken of it: But I supposed them to be without Self-Reflection, or that our Saviour's Words, *Mark ix. 44. Where their Worm dieth not,* are not to be applied to them; or, since they knew not the Gospel in this World, they shall have no *Ideas* of it in another,

another, and therefore no tormenting Sense of their Loss of it, this, I perceive, some have not understood; and therefore conclude from hence, that I am establishing a *Limbus Infantium*: Which, by the Way, is to strain my Meaning beyond what it will bear, for I mention nothing of any Place assign'd for them.

I All that I aim at in this, is what *Augustine* * himself asserts for Substance: That their Punishment is most mild of any who are the Objects thereof, and cannot be reckoned so great, as that it may be said of them, it had been better for them not to have been born. This he asserts against *Pelagius*, who deny'd *Original Sin*, and, consequently, that any Punishment was due to Infants for it; but yet supposes them incapable of being admitted into the heavenly Glory without Baptism, and that they remain'd in, as it were, a middle State, between Heaven and Hell. Whereas others thought that all who were unbaptiz'd were damn'd, and those that were baptiz'd, dying in Infancy, were sav'd. And the *Schoolmen* †, many of them, improv'd this Notion, and invented certain Apartments for them; though this was not generally receiv'd by the Papists; and neither one nor the other of them pretend to establish their Assertions, by any Methods of Reasoning, which give the least Conviction.

Some modern *Remonstrants* in *Holland* have given into a Notion founded upon it, that they re-

* *Contra Julianum*, lib. 5. cap. 8. *Ego non dico, parvulos sine baptismo Christi morientes tantâ pœnâ esse plectendos, ut eis non nasci potius expediret, &c.* And again, *De peccat. merit. & remiss.* lib. 1. c. 16. *Potest proinde rectè dici, parvulos sine baptismo de corpore exeuntes, in damnatione omnium mitissimâ futuros.*
 † *Vid. Aquinat. Summ. in Suppl. 3æ part. Q. 69.* *Bellarmino* himself does not give into it. *Vid. Controv. tom. 4. lib. 6. cap. 2.*

main always in an *infantile State*, (which is a Matter that I pretend to know nothing of) and all this with a Design to militate against Original Sin. But what I have asserted, falls short of this, I think; and I have not been so peremptory in my Assertions, as to leave the Matter altogether out of Doubt: Yea, I have said as much by Way of Objection against it, as I have to establish it, and have assign'd the only Reason upon which my Supposition is founded; which if it be once answer'd, or if it could be prov'd, that all Infants dying in Infancy, are sav'd, which some have attempted to do, or that there was any other milder Punishment, such as *Augustine* speaks of in the above-mention'd Place, I am very ready to relinquish my Notion.

That which gave me first Occasion to entertain this Way of thinking, concerning the Possibility of Non-Elect Infants, dying in Infancy, being destitute of Reflection in another World, on what others enjoy'd in this, was not so much the Evidence or Arguments of those above-mention'd, who either content themselves with positive Assertions, or the Opinion of others concerning it, or the Sense they give of some Places of Scripture, which they have miserably perverted, as the Notions I had received, in many Respects agreeing with, though in others widely differing from, Mr. *Lock's* Way of Reasoning about *Ideas*, in his *Essay concerning human Understanding*, Book 1, and Book 2. Chap. 1. If there be any Thing just in that Scheme it must lead us to conclude these two Things,

(1.) That though the Soul hath in its very Essence a Power of thinking and reasoning, yet this Power may not always be deduc'd into Act, as I suppose it is not in the Womb: but whether it be or no, as soon as the Child is born, I pretend not to determine.

(2.) This

(2.) This Power's not being deduc'd into Act, may arise from other Causes, besides the Weakness of the Body, and its respective Organs, or the Want of Objects to draw it forth. This we find, in some Measure, in those who are so stupid that they have little more than the Shape of Men, whose reasoning Faculty, is seldom or, at least, in a very small Degree deduc'd into Act, though as to Age they are more than Infants : and how far this may be the Case of Non-Elect Infants in another World, I cannot tell. And I hope no one will be angry with me for my professed Ignorance, when I pretend to know little or nothing of the Nature and acting of Spirits, either as joyn'd to, or separate from Bodies : therefore 'twould be a Vanity to be too peremptory in Determinations of this Kind.

All I contend for is plainly contain'd in that Assertion, That I can't see sufficient Reason to conclude, that God will either enlarge the Capacities of the Soul in another World, or reveal those Things to Infants, which without special Revelation they could not know, merely that they may have a tormenting Sense of their Loss. As for Philosophical Niceties, I am by no Means inclin'd to found important Articles of Faith upon them, nor argue from the Possibility of Things to the Certainty thereof ; much less would I regard the ludicrous and bold Assertions of the Schoolmen above-mention'd. And whether my Reasoning about this Matter be true or false ; as I have said as much as I need or well can for and against this Conjecture, I hope the Doctrine of Original Sin is not in the least shaken by it. And I don't see, how it has any dangerous Tendency to lead Persons from their Duty to God, or having right Conceptions of him. It does not militate against or overthrow Practical Religion, in any of its Branches.

Branches. Should I, indeed, assert the same concerning the Adult, as I do concerning Infants, it might have a Tendency to embolden and harden them in Sin, and would enervate the Force of some of the main Arguments which are used to deter from it, taken from those Considerations, that tend to awaken their Fears. But this does not in the least respect the Case of Infants, who are not Subjects capable of Conviction, nor of being under the Influence of Hope or Fear; neither doth it exclude the Duty of Parents towards them, in giving them up to God, in hope of his Acceptance; nor doth it extinguish that secret Hope which they have, when he enables them to do this by Faith, that he accepts their Dedication, and that the Child dying in Infancy is sav'd; for we are only speaking of the Infants that are supposed to be Non-elected. And to be sure, it is a great Encouragement to those Parents, who are not sensible of their Interest in Christ; who are sometimes ready to entertain many sad Thoughts of Heart, when their Children are taken away in Infancy, that they have brought them forth for the Destroyer. Nor does this Doctrine, certainly, reflect on any of the Divine Perfections. For if he testifies his Displeasure against Sin, in some Instances, with respect to Infants, I mean the Non-Elect, by eternally excluding them from his Presence, does not this tend to advance the Glory of Justice, and to shew his Displeasure against Man for *Adam's* Sin, more, than if we suppose that there is no difference in the Punishment of Original and Actual Sin, and so advance the Divine Justice at the Expence of his Goodness?

But if all that has been said will not discharge me from the Imputation of being in an Error, I hope it will wipe off the Charge of its being a dangerous one. Let the Reader then, if he pleases, reckon it one of the *tolerabiles ineptiæ*

of one who pretends not to be Infallible, nor desires to defend any Thing that is not consonant with Scripture and Reason, nor would assert what is doubtful, with that Assurance with which we determine Matters of greater moment.

I have said as much as Charity and Candor will demand of me on this Subject ; but before I dismiss it, shall give a brief Account, why I am so desirous to establish the true Difference between the Punishment due to Original and Actual Sin. Much, I think, depends upon it, to vindicate the Divine Dispensation from the Charge of Severity, not only with respect to Infants, but the *Heathen*, who are destitute of the Gospel. This gave Occasion to what was but briefly hinted at in my Sermon ; which, I humbly conceive, will very much tend to obviate a *Pelagian* Objection, relating to the Salvation of the *Heathen* ; concerning which many Volumes have been written on both Sides the Question, and great Complaints made of Hardship, that such Men as *Plato*, *Socrates*, *Cato*, and others, should be excluded from the Heavenly Blessedness, according to the Sentiments of most who have wrote on this side the Question. This gave me Occasion to assert what may be briefly laid down in the following Propositions.

1. That all Mankind are punishable for Original Sin ; for *every Mouth must be stopped, and the whole World become guilty before God*. This, I think, has been sufficiently proved in the first Discourse.

2. Punishment due to Original Sin, is equal, with respect to all, without Distinction, which arises from its being imputed. And what this is, has been particularly considered. This will further appear, if it be observed.

3. That 'tis not voluntary with respect to the Will of him to whom 'tis imputed, in which it differs from actual Sin, which is more or less voluntary,

tary, according to the Circumstances of the Persons committing it.

4. It differs from Original Sin inherent, or corrupt Habits of Sin contracted, which are much greater in some than in others, and consequently the Sting, or Wound of Conscience, that attends them, and the Punishment due thereunto, is greater, or less, accordingly.

5. Those are greater, or less, in particular, according to the Means of Grace bestowed and abused. In Christians they are the greatest, in Heathens less, in Infants least of all, though still more or less, according to the *Ideas* they have, which are accompanied with Actual Sin, and the Degree of their Propensity to Sin.

6. As Infants are not punishable for Actual Sin, so the Heathen are not punishable with a greater Degree of Condemnation for Actual Sin, but in proportion to the Light they have rebelled against; or the corrupt Habits of Sin they have contracted. And therefore, as God was not obliged to save any, he is not to be charged with Injustice or Severity for punishing any according to the Demerit of their Sin.

We come now to the other Head, *viz.*

II. *That Infants are born without a Bias, or Propensity to sin.*

I am sensible, the only Thing that gives Offence, in this Expression, to some, is, because I say they are *Born* so. If I had said, they are inclined to sin before they are born, and consequently, that they are born with the Pollution and Contagion of it in their Nature, no one would have objected against it; and this I could have asserted upon the Foundation of the Soul's Thinking in the Womb, if I believed it true that it does so, very consistently with the Scheme that I have laid down: And shall so great a Charge, as overthrows the Doctrine

which I am establishing, be founded upon such a Nicety on this? I have plainly enough said, that soon after the Soul has *Ideas*, it is inclined or biassed to sin; therefore I will freely assert, that if it thinks before it is born, it is inclined to sin before: But the most that can be made of this Expression, concerning Infants being born without Inclinations to sin, is, that they have no innate *Ideas*; for I still say, that they can't sin before they think: but as I hinted before, I would not regard philosophical Niceties in establishing Divine Truths; it is no Matter of moment to me, whether the Soul thinks before, or immediately after 'tis born. It is enough for me to say, that Sin is seated in the Soul, to wit, in the Understanding and Will, and therefore cannot be committed before the Acting thereof; and before it can commit Sin, I don't see how it can be inclined to commit it; for that is the same as to say, that there may be Motion before there is a Subject capable of it; or, that the Person can be inclin'd to that which from a Necessity of Nature he cannot do. An Inclination, which is the same with Propensity, supposes a Subject inclined to act; and I must be pardoned, if I say, that a Person can't be inclined to act before he is capable of acting. The Word *Biafs* is a relative Term, and connotes a Thing to be moved by it; so is Propensity: Therefore there is no Biafs or Propensity to Sin at the same Time, that there is no possibility of committing it.

Again, this Possibility of acting or committing Sin, whether before or after the Infant is born, supposes Thought or *Ideas*. Tell me then, when the first *Ideas* are in the Soul, and I will easily assign the Time; when this Propensity to Sin takes its rise. I own, that the first Act of the Soul is a sinful Act, for 'tis the Act of a Creature separate from God, which can be no other than sinful; for

we suppose that a Soul, judicially separate from God, is impotent to what is Good : and what can follow from hence but that which is Evil ? That which I principally militate against in this Head, is the Supposition, That God impels Men to Sin : And to say, that there is a positive Influence to what is evil, differs little from saying, that he impels them to it ; and what is this but to say, that he is the Author of Sin ?

It will then be inquired how comes our Nature to be inclin'd to Sin ? I answer, The Body, to which it is so closely united, inclines it thereunto ; though only objectively ; for the Body is no otherwise capable of inclining to it. This I call a Temptation to Sin proceeding from the Body, to wit, from its natural Constitution ; which moves more strongly in some than it does in others.

Here I suppose the Soul immediately created by God : and if so, that it is created without any habitual Disposition to Sin, as well as without a Power to what is good. The former arises from its being the Workmanship of God : the latter from its being separate from him. That God created the Soul *pure*, that is, *unbiassed* to Sin, (for I deny in my Sermon that he created it *innocent*) is not my Sentiment alone ; I could refer to the Writings of many who are of my Mind as to this Matter. Some Passages I shall transcribe, that the World may not think this is a new and strange Doctrine, peculiarly my own *.

Since

* I could easily refer to several ancient Writers, but I shall rather chuse to turn my Readers to some Passages in those who are more modern, whose Works are deservedly valued. See *Du Moulin's Anatomy of Arminianism*, Chap. 10. § 4. 'Tis a Question hard to be determin'd, by what means Sin is transmitted from Parents to their Posterity, and how the Soul derives this Depravation : for since all Things that God doth, are good,

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Since God, according to this, don't defile the Soul, or put into our guilty Nature a Propensity to

we are not to think, that he put Original Sin into Men's Souls : for how should he punish those Souls which he himself had corrupted ? And § 15. It is a great Wickedness to believe, that God put into the Soul an Inclination to Sin. And § 17. God creates the Souls of Men good, but destitute of heavenly Gifts and supernatural Light, and that justly ; because Adam lost those Gifts for himself and his Posterity. And the Substance of what follows in that Section, is, that God denies supernatural Light to the Mind, whence arises Blindness of Mind ; and being destitute of this Light the Will acts accordingly in an inordinate Way ; hence arises a Propensity to Evil ; as if the Light of the Sun be taken away from a Traveller, though this doth not force him to wander out of the Way, yet it occasions him to take some unknown Path.

See also *Turret. Instit. Theol. Elemt. Tom. 1. lib. 9. § 12. § 8. Licet anima sine ullâ labe creetur à Deo, non creatur tamen cum iustitiâ originali, sed cum ejus carentiâ in pœnam primi peccati, uti hic distinguendum sit inter animam puram, impuram, & non puram. Illa pura dicitur, quæ ornata est habitu sanctitatis ; impura, quæ contrarium habitum injustitiæ habet ; non pura, quæ licet nullum habeat habitum bonum, nullum tamen habet malum, sed*

creatur simpliciter, cum facultatibus naturalibus ; qualis supponitur creari à Deo post lapsum. § 9. Quamvis autem animæ creentur à Deo, destitutæ iustitiâ originali ; non propterea Deus potest censeri author peccati, quia aliud est impuritatem infundere, aliud puritatem non dare.

See also *Perkins on the Creed*, concerning the Propagation of Original Sin. The Section being long I shall only abridge it. The common Opinion of Divines is, that Sin may be propagated two Ways : The first is, That when God created *Adam* in the Beginning, he so order'd it, that whatsoever he receiv'd, should be not only for himself, but for his Posterity ; and whatever Grace he lost, he should lose not only for himself, but all his Posterity ; accordingly he first depriv'd himself, and then his Posterity, of the Image of God ; accordingly, when the Souls of Men are created, and plac'd in the Body, God forsakes them ; not in respect of the Substance of the Soul, or the Faculties, but only in respect of his own Image, of which it is deprived ; then follows the Want of Righteousness, which is Original Sin : and God in depriving Man of that which *Adam* lost, is not therefore to be thought the Author or Maintainer of Sin. The second Way which Divines take in accounting for this Difficul-

to Sin, it will be enquired, What Hand has he therein? To which I answer, Though his Providence is not conversant about it in a *Positive* Way, yet it is in a *Privative*; which is very agreeable to the Illustration taken from God's hardening *Pharaoh's* Heart. See *Page 50*. I cannot say, but I have met with some Divines, who have asserted, that God puts a Propensity into the Nature of Man, as acting positively herein; but 'tis an unguarded Expression, much more liable to Exception than mine: and many others who have deserv'd well of the Truth, have deny'd any such Thing, and supposed that the Privation of Original Righteousness alone is sufficient. For this I have *Dr. Goodwin* * on my Side, whose Name had I mention'd, it *would* have prevented many of the hard Censures that have been cast on these Discourses.

All that I have asserted, I think will amount to no more than this: Though, 'tis true, when I enquire into the Rise of this Propensity to Sin, I ascribe it to the Temptation which proceeds from the Body; and suppose that there is the Intervention of sinful Acts, which produce it, though

ty is, that the Corruption of Nature is deriv'd from the Parents in Generation by the Body, as sweet Oil is infected by a musty Vessel, so the Soul created good, and put into a corrupt Body, receives Contagion from thence. This Conjunction of the pure Soul with a corrupt Body, is not against the Goodness of God, because 'tis a just Punishment of Sin.

* Vol. 3. lib. 8. c. 6. in which he proves that *there is no Necessity of asserting Original Sin to be a positive Quality in our*

Souls, since the Privation of Righteousness is sufficient to infect the Soul with all that is evil. 'Tis not, says he, a Positive Quality, come in the Room of Original Righteousness, as Heat into Water when Cold is expell'd. And he further proves, that we ought by no means to say so, because this positive Quality would have a true real Being and Entity, and so it would be good; which is to suppose Sin to be good, and God the Author of it, who cannot so much as tempt to Sin.

both

both are supposed to proceed from the Privation of God's supernatural Image. See Dr. Goodwin's Works, Vol. 3. p. 8. *Now it is certain that whether every Man had had this Original Sin or not, yet upon any Act of Sinning committed by any Man, there doth and should have entred into that Man a Depravation of Nature; for by sinning a Man is made the Servant of Iniquity unto Iniquity.* As to the Similitude which some make Use of, of Oil's receiving a Tincture from the Vessel into which 'tis put, that is design'd to prove that Sin arises from the Body; and if that Similitude be just, I have nothing more to contend for. 'Tis plain, all, that use it, who say that the Soul is created pure, but receives a corrupt Tincture from the Body, assert the same Thing, for Substance, that I do, when I say, that God does not put a Bias into the Soul to Sin, but the Body acting objectively upon it, is the Cause thereof. We both distinguish between putting a pure Soul into a corrupt Body, whereby 'tis render'd impure; and putting a Principle of Corruption into the Soul: The only Difference, as I apprehend, between my Way of expressing my self and theirs, is this; they seem to suppose that the Body corrupts the Soul, as the Thing containing does that which is contained therein, by a Sort of Mechanism, in a Kind of Physical Way; or else there's little in the Similitude to illustrate it: but if any Thing else be intended by it, it must be the same that I suppose, namely, that it does it in an objective Way: and then, I hope, I shall not, upon calmer Thoughts, be blamed, for agreeing with the greatest Number of Divines, whom they who oppose me pay a just Deference to.

Moreover, I cannot but conclude, that if the Body were never so corrupt, that is, if the Humours were in never so undue a Temperament, which is the only *Idea* I have of its Corruption in
this

this Case (except you consider it relatively and instrumentally, which is nothing to our present Purpose) I say, if it was in this Sense never so much corrupted, I can't see how it can affect the Soul any otherwise than objectively. If the Soul were not guilty, deprived of the Divine Image, separated from his Presence, and impotent to what is good, it might be united to a corrupt Body, and not be corrupted by it.

This will be better understood, if we consider; how Habits of Sin are increased in the Adult by the objective Influence of the Body. As suppose the Body to be of a sanguine or cholerick Constitution, &c. this would not so much affect the Soul, as to necessitate its Depravation, if it were not judicially left of God, and so become weak; and unable to withstand the objective Influence of its Temptations.

This, in a small Degree, is evident in those; whose natural Constitution is overcome by the Influence of Divine Grace; and so not only runs in another Channel, but is made subservient to the Glory of God, which it would otherwise strongly oppose. Whence it appears, that though the Body were very much corrupted in its Frame and Constitution, yet if the Soul was not guilty, forsaken of God, and indisposed to what is good, it would not necessarily be tainted or corrupted thereby. Therefore I am rather inclined to chuse this Way, of accounting for the *Origin of moral Evil*, or the first Propensity of Nature to sin, than that which is illustrated by the Similitude above-mentioned; though the Difference is not so great, as to make it very material, which should have the Preference. And I have the Satisfaction to observe, that the Proposition I laid down, *viz.* That God doth not put a Bias or Propensity into the Soul to sin, which some have thought absurd and indefensible, because they

concluded it a Fiction of my own, is confirmed by the Method of Reasoning made use of by the greater part of those Divines, who have so happily defended the *Doctrine of Original Sin*, as to be entitled to the Esteem of those who conclude it to be an important Truth, founded upon the most solid Arguments.

And now that I may give a brief Abstract of what was delivered in my Sermon, and which I have endeavoured to maintain in this Postscript, I shall lay down a few Propositions.

1. God is not the Author of Sin. This is allowed by all, and is as certain, as that he is a Holy God, and therefore cannot do that, which he can by no means take any pleasure in.

2. The Providence of God is not conversant about Sin in a way of *positive* Impulse, or Influence thereunto; for he cannot impel, or move any one to that, which is contrary to his Nature, and revealed Will.

3. He cannot infuse corrupt Habits into the Souls of Men. For if Habits are sinful, which they must necessarily be, if what they produce is so; then he cannot be the Author of them, by the *first Proposition*; and if to infuse a Habit into the Soul contains something *positive*, it is contrary to the *second*; and that it does contain something *positive*, is obvious, because he is supposed, in putting a Bias to Sin into the Soul, in its first Formation, to act as a Creator; and it is also contained in the very *Idea* of these Habits being infused.

4. There are corrupt Habits in the Souls of Men from their Infancy. This is evident from Scripture, and Experience; and that these increase and grow, is equally obvious. Therefore,

5. These

5. These corrupt Habits cannot be from God, *viz.* in a *positive Way*, by the *second* and *third Propositions*; which is all one as to say, that God doth not put a Bias or Propensity into the Soul to sin.

6. It is no Dishonour to God, if we say, his Providence may be conversant about Sin in a *privative Way*; but on the other Hand, it is a Branch of his Glory, to take away from Man, as a Judge, that which before was forfeited.

7. Whatever the Providence of God is conversant about in a *privative Way*, though this *Privation* may be the *Occasion* of a Thing's happening, yet it is not properly the *Cause* of it; because a Privation, as such, cannot exert positive Influence, as an efficient Cause is supposed to do: Even as the Withdrawment of the Sun, which is a Privation of Light, is the Occasion, but not the Cause of a Traveller's stumbling, or missing his Way.

8. God's judicial Withdrawment from the Souls of Men for *Adam's* first Sin is the *Occasion* of the Corruption of Nature, and its vicious Habits: but not the positive efficient Cause thereof. It follows therefore,

9. That we must seek for the Cause of these vicious Habits, or Propensity to sin elsewhere.

10. This must therefore arise from the Soul's Union with a corrupt Body, as some say, or, as I rather chuse to express my self, from the Influence of the Body upon it in an objective Way.

Thus I have given a brief Abstract of my Sentiments about this Matter; and I shall now only make an Appeal to the impartial Reader, whether there be so much ground for Censure, with respect to what I have delivered, as some have thought, who have received Accounts thereof by uncertain Hear-say. I rather hope, that what I have laid down may be found to have answered

my Design, by vindicating the Divine Perfections. And if there be any Thing erroneous contained in it, certainly the Error is of no pernicious Tendency to overthrow any Article of our Faith, nor is it inconsistent with practical Religion. For,

(1.) What I have advanced tends to lay the Charge of Sin, both as to the Habits and Acts thereof, at our own Door; and not in the least to lay the Blame on God, as it would do, should we suppose that he infused these corrupt Habits into the Soul.

(2.) It prepares our Way to assert, that Christ was sinless in the Formation of his Human Nature, because not liable to the Curse, as not being represented by, or fallen in, *Adam*: Therefore he was not separate from God, nor had he any Propensity in his Nature to sin; since a Propensity to sin could not in him arise from the same Cause it doth in us. His being miraculously form'd by the Holy Ghost was sufficient to render him sinless in all Respects; and his being *sanctified from the Womb* did not consist in the overcoming, or rooting out corrupt Habits, but entirely preventing them.

(3.) It does not overthrow the Doctrine of the *Imputation* of *Adam's* first Sin. For that is laid as the Basis of all that we have deliver'd, and is consider'd as the Occasion of God's Withdrawment from a fallen Creature, and that Impotency to Good which ensued thereupon, and of the Influence which the Body has on the Soul to render it propense to Sin.

(4.) It don't overthrow the Doctrine of *Original Sin inherent*, or the Pollution and Corruption of Nature, or its Propensity to Sin. For 'tis one Thing to say, that this Propensity arises from such and such Causes, and another Thing to deny that there is any such Thing: or it is one Thing to say, that there are no corrupt Habits infus'd into

into the Soul, in its first Creation ; and another Thing to say, that there are no such Habits in it afterwards. And the Reader will observe, that I expressly assert, that there are corrupt Habits invading the Soul, as soon as it is possible for them to produce sinful Actions, that is, as soon as there is such a Thing as Thought ; and this is sufficient to establish the Doctrine of *Original Sin inherent*, and the Corruption and Defilement of the human Nature not only in its Progress, but in its early Beginnings.

(5.) Though sinful Habits are acquir'd, and not infus'd, it don't follow, that all Habits are acquir'd. There are supernatural Habits of Grace which are infus'd, which Doctrine is not weaken'd in the least by what we have asserted. For tho' it be a Reproach on the Holiness of God, to suppose Him to be the Author of Sin ; yet it is a Branch of his Glory, to be the Author and Infuser of Grace.

(6.) The Doctrines, we have laid down, are so far from being subversive of Practical Religion, that they lead us to the greatest Humility ; from the Apprehension of our being destitute of a Power or Will to what is good ; which is as it were the Root from which all Sin proceeds, and this has been laid down as the very Foundation of all that hath been said. We are also hereby led to a Dependance on the Power and Grace of God ; which is a Duty not only becoming, but necessarily incumbent on those, who are suppos'd to be unable to do that which is good.

(7.) Nothing we have said tends in the least to preclude the Confession of the Sin of our Nature. We may truly say, that *we are Transgressors from the Womb*, doing that which is evil as soon as we are capable of doing any Thing ; and that our Souls were guilty, and separate from God in their first Formation

Formation or Creation. Therefore, if, after all, what hath been said, should be charg'd with being an Error; I hope that it will appear not to be a dangerous one.

Thus I have given a brief Account of what is excepted against in the second of the foregoing Discourses, and shewed, that neither of the two Things there laid down, has the least Tendency to overthrow any Article of our Faith, or Practical Religion, in any of its Branches. But since Contraries illustrate each other, and 'tis certain, that two contradictory Propositions can't be both of them true; so that to deny what I have said, must lead us to assert the contrary thereunto, which I shall take Leave, for Argument Sake, to represent: Therefore, if what I have said be not true, it will follow, as to what respects the former of the two Heads in Dispute, that "Tho' " Infants have no actual Exercise of Thought, " especially in a Way of Self-Reflection in this " World, nor have any *Idea* of the Gospel, or " what it is to enjoy or lose it, yet *we are sure* " that they have in the next; and it necessarily " follows, because God enlarges the Souls of Elect " Infants, to make them receptive of the Joys of " Heaven, that therefore he *must necessarily* en- " large the Souls of Non-Elect Infants, to make " them capable of that Self-Reflection, which may " in some measure set them upon a Level with " others in Hell: for *we are certain* that nothing " *can* occur that should hinder this, and it is tri- " fling to pretend to be in Doubt about this Mat- " ter." I appeal to the impartial Reader, whether this peremptory Way of talking would not have given him as much Disgust, as what I have said on that Subject has done others; but this we suppose to be of far less Importance than the other.

Therefore

Therefore let us consider, how it would have been received, if I had asserted directly the contrary to what I have done under that Head, *viz.* That “ God creates the Soul with a Bias, Propensity, or Inclination to Sin, a positive Aversion to him, and that before this Aversion is capable of exerting it self. That ’tis not enough to say, that he created it with a Privation of Rectitude, with the Guilt of *Adam’s* Sin upon it, and an utter Impotence to what is good ; but we must suppose that the Providence of God is conversant about this Matter in a *Positive* Way : and this it may be, and yet he not be the Author of Sin ; for he that creates or infuses a Habit, is not, in this Instance, the Author or Cause of what he creates : but if this will not do, we must assert, that the Soul is impure in its first Creation, but not created impure ; we must assert, that ’tis impure before ’tis capable of any *Ideas* ; otherwise this Propensity to Sin must be adventitious or acquired, which is absurd ; for though all other Habits of Sin are so, yet this is an Exception from them.”

This must have been my Method of Reasoning, if I had asserted the contrary to what I have done ; and if I had advanced such a Scheme of Doctrine, the World would have had much more Reason to charge me with Absurdity and Error, than now they have.

Therefore the safest Way would have been lightly to have past over these Things, and not pretended to enquire into the Origin of Moral Evil ; and let them, who are in another Way of thinking, bring in never such heavy Charges against us, as though we reflected on the Divine Perfections, it were an easy Matter to have said, their Charge is groundless, without pretending
to

to prove it so. Such a Precaution as this would have secured me from popular Censure ; but I should have had another Kind of Censure, which would have made me more uneasy, namely, a Reflection on my self, as shunning to declare an important Truth, because it was probable some would not understand it, and therefore would endeavour to bear hard upon me, and weaken my Hands in my Work ; which yet, I hope, the Providence of God will some Way or other overrule for Good. I will conclude with the Words of the royal Psalmist, *Psal. lxxvi. 10. Surely the Wrath of Man shall praise thee : the Remainder of Wrath shalt thou restrain.*

F I N I S.



Dr. MARTIN LUTHER'S

A N D

Mr. JOHN CALVIN'S

OPINION

Concerning the

TRINITY,

From the Original.

With several Texts of Scriptures,
proving the LORD JESUS CHRIST
to be one and the same GOD with the
FATHER.

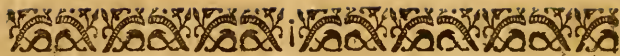
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T H E

P R E F A C E.

*S*INCE the unhappy Controversies of the Trinity has engaged so many Pens, as well as the Minds of so many Men, I thought I should not do amiss, if I publish'd the following Collections, in hopes I might by that Means contribute something towards putting an end to this Dispute.

I here, therefore, present you with the Opinions of Dr. Martin Luther and Mr. John Calvin (who were the first and principal Reformers) upon the Trinity; not that their Opinions are absolutely conclusive in this or any other Point, but only to let you see historically, that those great and good Men held the same Things in this Particular, as the Orthodox do now, and, indeed, as all the Christians have done, without Dispute for near Fifteen Hundred Years; and that the Christians for the other Three Hundred Years, were of the same Opinion, though disputed by some, is positively affirmed by others; but I must not up these many Years for fear to appear formidable in time, since that might look too much like a Popish Way of Argument, but I mention this only by way of History or Fact, whence we may know what was actually believed by all the Christian Congregations for so many Hundred Years; but whether they were in the right in their Interpretation of the holy Scripture, I had not here pretended to determine.

The PREFACE.

I could heartily wish, with the Learned Dr. Prideaux, that Christians would lay aside their Animosities, and not run with extremity and heat into the Discursions of Points, which are in themselves confess'd to be above the Reach of Human Reason, and are therefore incapable of being decided by it.

It was on such obscure Articles of Faith, that the Christian World was so hotly engag'd, when Mahomet first made his appearance in the World; and it was from the Heresies springing from these Disputes, with the Animosities and Hatred arising from them, that his Doctrine spread so easily over all Asia.

We are, as the same Learned Doctor observes, to fear the Consequence as fatal to Religion itself, from our present Divisions; to put an End to which, therefore, all good Christians ought to make their perpetual Prayers to that GOD, who can only give Unity and Peace.

One Thing, however, I would recommend in the mean time, and that is, that those who take the Right in this Controversy, take care not to let an imprudent Zeal for a disputed Point, make them loose that Characteristick of Christianity, given by our Lord himself, By this shall all Men know that you are my Disciples, if you love one another. The Remembrance of this positive and undisputed Doctrine of our Saviour, will, by abating the Heats of Argument, in all probability, much sooner bring us to the Truth; for those Heats of Argument, as they proceed more from Passion than Reason, so they, by way of affectation to Quality, contribute more to the Raising the Passion of the Readers, than to satisfy their Reason and Understanding.



Dr. *Martin Luther's*
O P I N I O N
Concerning the
T R I N I T Y.

*That the Article of the Holy Trinity surpasseth
all Humane Sense, Reason, and Understand-
ing (a).*



H A T Three is One, and One
Three (said *Luther*) the same go-
eth beyond all Humane Sense,
Reason, Wit, Wisdom and Un-
derstanding. No Arithmetician,
no Philosopher, Lawyer, Jew nor
Turk, can fasten and comprehend
it; neither doth that Comparison or Similitude of
the corporeal Father and Son serve any thing to
B the

(a) Articles of the Holy Trinity.

the purpose ; for it is a very weak Picture or Likeness, in which is shew'd only the Difference of the Two Persons, namely, that those Two Persons are an undivided Substance, which is not to be comprehended nor understood by any Humane Creature.

(b) *Basilus*, one of the antient Teachers, sheweth the best Similitude or Picture thereof, namely, that all Humane Creatures are called sensible and understanding Creatures, by reason of the Sense and Understanding which is common to all Humane Creatures by Nature ; for that which hath Sense and Reason, the same is of Humane Kind ; yet, notwithstanding, there is a difference (c) among Humane Creatures, though that Name be common to all : That they are called Understanding Creatures in general, yet in particular, the one to the other is much unlike, seeing the one surpasseth the other far in Reason, Wisdom and Understanding.

(b) *Basilim.*

(c) Pre-eminence and Difference of Mankind.

Witnesses of the Holy Trinity.

IN the Gospel of St. *John*, Chap. 3. is plainly and directly shewed the (d) Difference of the Persons, in the highest and greatest Work that God accomplisheth with us poor Humane Creatures, in that he justifieth and saveth us ; for there is plainly written of the Father, that he

(d) Divers known *Marcks* of the Divine Person.

he loved the World, and hath given to the World his only begotten Son: These are two several Persons, Father and Son, the Father loveth the World, and giveth unto it his Son: The Son suffereth himself to be given to the World; and as Christ clearly saith, He suffered himself to be *lifted up on the Cross, as the Serpent was lifted up in the Wilderness*; that *whosoever believeth in him, should not perish, but have everlasting Life*: To this Work cometh afterwards the Third Person, the Holy Ghost, which kindleth the Faith in the Hearts, and so regenerateth us into God's Kingdom.

This Article (said *Luther*) although it be handled most clearly in the New Testament, yet, notwithstanding, it hath been always assaulted (e) and opposed in the highest Measure, insomuch as the Histories do shew, that the holy Evangelist St. *John* (for the Confirmation of this Article) was constrained to write his Gospel. Then came presently that Heretick *Cerinthus*, who taught, that Christ could not be God, neither that God could be Man: In such manner he prated out of Humane Reason and Understanding, and thought it must needs be just so as he concluded it.

But (said *Luther*) we ought to keep close to God's Word, what in these Cases the holy Scriptures saith, namely, that Christ is true God with God the Father; and that the Holy Ghost is true God, and yet they are not three Gods, nor three Substances, (as three Men, three Angels, three Sons, three Widows, &c.) No, God is not separated nor divided in such manner in

B 2

his

(e) Contradicting of this Article.

his Substance; but there is only and alone one Divine Essence, and no more.

Therefore, although there be three Persons, (f) God Father, God Son, God Holy Ghost, yet notwithstanding, we must not divide nor separate the Substance; for there is but one only God in one only undivided Substance, as St. Paul clearly speaketh of Christ, *Colos. 1. 15, 16. That he is the express Image of the invisible God, the First-born of all Creatures: For through him all things are created that are in Heaven and on Earth, visible, &c.* And all is through and in him created; and he is before all, and all things consist in him.

Now, what the Third Person is (g), that teacheth the holy Evangelist St. John, in the 15th Chapter, where he saith, *But when the Comforter is come, which I will send unto you from the Father, the Spirit of Truth which proceedeth from the Father, he shall testify of me.* Here Christ speaketh not only of the Office and Work of the Holy Ghost, but also of his Substance and Faith: He goeth out, or proceedeth from the Father, that is, his going out, or his proceeding, is without all Beginning, and Everlasting; therefore the holy Prophet gives him the Name, and calls him *The Spirit of the Lord*, Joel 2.

Now (said Luther) although this Article seemeth strange or foolish, what matter is it, here is no disputing whether it be so or no, but whether the same be grounded on God's Word or no? If it be God's Word, (as most sure it is) then let us make no doubt thereof, he will not lie, therefore let us keep close to God's Word, and

(f) Unity of the Divine Essence.

(g) Holy Ghost.

and not dispute how Father, Son, and Holy Ghost can be one God; for we, as poor Wretches, cannot know how it cometh that we laugh, or how, with our Eyes, we can see a high Mountain Ten Miles off, or how it cometh, when we sleep, that in Body we are dead, and yet we live; this small Knowledge we cannot attain unto, no, not although we took to help the Advice and Art of all the Wise in the World, we are not able to know these least Things which concern our selves, and yet (in the Devil's Name) we will clamour up with our Humane Wit and Wisdom, and will presume to fasten and comprehend what God is in his Incomprehensible Majesty.

I (said *Luther*) out of my own (b) Experience, am able to witness, that Jesus Christ is true God; I will be no Epicure, I know full well, and have found what the Name of Jesus has done for me. It is indeed well spoken, and the plain Truth, where we sing in the Psalm, *God layeth a Burthen upon us, but he helpeth us also: We have a God that helpeth, and a Lord of Lords that delivereth from Death.* Therefore (by God's Grace) no Trouble, no Tribulations, or other Creature whatsoever, shall separate me from Christ. I (said he) have oftentimes been so near Death, that I thought verily now must I die, because I teach his Word to the wicked World, and acknowledge him; but always he mercifully put Life into me, refreshed and comforted me, therefore let us use diligence only to keep him, and all is safe, although the Devil were never so wicked and crafty, and the
World

(b) *Luther's* Experience that Christ is God.

World never so evil and false. Let whatsoever will or can befall me, (said *Luther*) I will surely cleave by my sweet Saviour Christ Jesus, for in him am I baptized, (i) I neither can do nor know any thing, but only what he hath taught me; but truly, it is a very great and difficult Art, whereunto appertains much and manifold Trials and Experiences, when one from his Heart can name Christ a Lord and a God, that delivereth from Death.

(i) Proof of the Acknowledgement.

Whereby the Godhead of Christ is known.

IT followeth hence most certainly and powerfully (said *Luther*) (k) that Christ is true God. The holy Scripture (especially *St. Paul*) every where ascribeth even that unto Christ, which he giveth to the Father, namely, the Divine Almighty Power; so that he can give Grace and Peace of Conscience, Forgiveness of Sins, Life, Victory over Sin, Death, and the Devil: Now, unless *St. Paul* would rob God of his Honour, and would give it to another that is not God, he dared not to ascribe such Properties and Attributes unto Christ, if he were not true God; and God himself saith even so, *Isa. 42. I will give my Glory to none other.* And indeed, no Man can give that to another which he hath not himself: But seeing Christ giveth Grace, Peace, the Holy Ghost, redeemeth from the

(k) Proof of the Deity.

the Power of the Devil, of Sin and Death; so it is most sure, that he hath an endless, an unmeasurable Almighty Power, equal with the Father.

Christ bringeth also Peace, (1) but not as the Apostles bring it, namely, through Preaching; but he giveth it as a Creator, as his own proper Creature. The Father createth, and giveth Life, Grace, and Peace; and even so giveth the Son the same Gifts. Now, to give Grace, Peace, everlasting Life, Forgiveness of Sins, to justify, to save, to deliver from Death and Hell: Surely these are not the Works of any Creature, but of the sole Majesty of God; and such Things the Angels themselves can neither create nor give.

Therefore such Works pertain to the high Majesty, Honour and Glory of God, who is the only and true Creator of all Things. We must think of no other God than of Christ; that God which speaketh not out of Christ's Mouth, is not God. God will hear no Man nor Humane Creature, but only through Christ. But as the most part of the *Jews* ran too and again, burned Incense, and offered here and there, therewith to worship and serve God, sought God in holy Places, and did not much regard the Tabernacle; even so goeth it now, we seek God every-where, but seeing we seek him not in Christ, therefore we find him no where.

(1) How Christ bringeth Peace.

To Believe in Christ is the true Religion.

ALthough no Religion seemeth more foolish to the World than the (m) Christian Religion; yet, notwithstanding, I believe in that God which is the Son of the heavenly Father, namely, in Christ Jesus. In no other God will I believe, as the Infidels and Idolaters do; for they are rejected and given over to a reprobate Mind. I *Martin Luther*, neither do nor will take Notice of any other God, but only of him that hung on the Cross, Christ Jesus the Son of God.

(m) Christian Faith.

Of the Humanity of Christ.

THE Humanity of Christ (said *Luther*) is a great Mystery, which by Humane Wit and Reason is not to be uttered nor searched out, where God the highest Majesty hath united our Flesh unto himself: Therefore when we have this Christ, then we have All.

No Man can comprehend the Two Natures in Christ.

THAT Christ is God and Man; the same is against (n) Humane Sense, Reason and Understanding; for when we are to bring the
Two

(n) Offence of Natural Sense and Reason.

Two Natures in Christ (the Divine and Humane) into One Person, then Humane Wit, Wisdom, Sense, Reason and Understanding do startle, and say, How can this be? I understand it not. O (said *Luther*) no thanks unto thee for this Confession; for it is not written to that End and Purpose, that thou should understand and comprehend it with thy natural Sense, Wit and Wisdom, but thou must yield thy self captive, and believe the Word of the Gospel, through the Operation of the Holy Ghost, and give God the Honour, that he is true. Christ saith, (o) *John 16. Matth. 21. Mark 11. Whatsoever ye shall ask the Father in my Name, that will he give unto you.* Here Christ speaketh, as he who hath all in his Hand and Power, to give every thing which a Man prayeth unto him for in Faith.

(o) Christ's Power.

*To acknowledge Christ surpasseth all Things else
in the World.*

WE should not take the whole (p) World in exchange for this Knowledge (said *Luther*) that we know that Christ is Christ; that he is our only Saviour, our High Priest, our Lord and King. This did not I know (said *Luther*) so long as I lived a Friar in the Monasteries; now, although, the Case should so fall out, that we should lose our Lives for the Acknowledgment's sake, yet Christ liveth, and if

C

he

(p) Who believe these Words.

he liveth, then shall we live also most certainly; for our Sentence stands fast, and will for ever so remain against the Gates of Hell, where he saith, *I live, and ye shall also live.* Now Christ, whom we preach, is God; therefore the whole World, in comparison of this Christ, is nothing at all.

All the Wise of the World do (q) scoff and scorn us Christians, that we with such fervency do take Christ's Cause in hand; but at last their Scoffing and Scorning will fall into their own Bosoms.

The chiefeſt Study in Divinity (ſaid *Luther*) is, (r) *That we learn to know Chriſt aright*: Therefore ſaith St. *Peter*, *Grow up in the Knowledge of Jeſus Chriſt*; namely, that he is the moſt Merciful, the Beſt, the moſt Juſt and Wiſe; and, ſaid he, if I might leave behind me but only this Leſſon, which, with great diligence, I have driven and taught, namely, that People would beware, and take good heed of Speculations, and inſtead thereof, would comprehend and take hold on Chriſt only, in the moſt plain and ſimple Manner, then I would think my ſelf happy, and that I had accompliſh'd much.

(q) Scoffers at Chriſtians.

(r) Preaching's Profit.

We muſt not ſeparate the Deity from the Humanity of Chriſt.

ON the Eighteenth of June, 1538, *Luther* received a Letter from *Vienna*, out of which he underſtood, that there was one who denied, that

that the (s) Godhead in Christ did not suffer, but only the Humanity. *Luther said, That cannot be; for it is written, God who hath purchased the Church with his Blood.* But (said he) here lieth the Business, the Devil goeth about to tear our Saviour Christ in pieces; such Brains are not Divine but Ambitious, they seek not God's, but their own Honours; they seek to be respected and had in esteem better and before others, and will leave Scholars and Disciples behind them.

(s) Such separating of the Divine Nature from the Humane in Christ, the Hereticks do sorely drive on.

Of common Questions in the World concerning Christ.

THE most frequent and chief Question of those that will be called Christians, is this, (t) Whether Christ be Christ or no? that is, Whether the People only through him are delivered from Death, are justified and saved before God, only by Faith in him. We (said *Luther*) that have, and do acknowledge God's Word, say, Yea thereto; that only and alone through Christ we are received of God to Grace, and are saved; we know, believe and acknowledge, that the same is the infallible Truth, and therefore we preach of it, and therefore also we must suffer, as we read in the sixteenth *Psalms*.

C 2

There

(t) Opposite Opinions of the Teachers of Works, and of the Confessors of Christ.

There are (said *Luther*) always three sorts of (*u*) Sects which are at discord about this Article: The first Sort are they that make doubt thereof. The second, which do oppose, deny, and persecute the same: But the third Sort are they, that do hold the same to be most certain and true; and also, they do acknowledge and confess the same before the World. Of the two first Sorts, there are a great Multitude; but of the last, a very small Number.

(*u*) Three Parties.

Of the Prophets Acknowledgment of Christ.

THE Prophets (said *Luther*) did know that Christ should, and must be (*x*) true and natural God, to the End he might deliver from the everlasting Curse those that should believe in him, as their Prophecies do clearly manifest. *Isaiah* in the 7th Chapter, calleth him, Immanuel, *that is, God with us.* *Jeremiah* in the 33d, saith, *He shall be called the Lord our Righteousness,* &c. But, as touching the particular Circumstances, how, or after what sort he would deliver the Generation of Mankind from the eternal Curse. I believe (said *Luther*) that all the Prophets did not know the same; but I rather think, that they, and other godly Hearts, among the People of *Israel*, were preserved in their Faith (like as our Children are, which simply and plainly do believe, that Christ is
our

(*x*) What the Prophets knew of Christ.

our God and Saviour) and that they have had also joyful, and comfortable Cogitations concerning the same.

That the Faith of a Christian is a wonderful Thing.

OUR (y) Faith (said *Luther*) is a wonderful thing, that I, and others (if we intend to be saved) must believe in that Man, Jesus Christ, that he is true and natural God, and yet died so shameful a Death, and was hanged between two Malefactors, as he himself said to his Disciples shortly before his Passion; as it is written, *He was reckoned among the Transgressors. Whom we have not seen*, 1 Pet. 1. insomuch, that he is to us like a Stone lying in the Sea, of which we know nothing.

But (said *Luther*) seeing he saith in the Gospel, (z) *I am the Way, the Truth, and the Life; no Man cometh to the Father, but by me. Also, To me is given all Power in Heaven and on Earth; therefore, go and teach all People, and baptize them, &c. teach them to keep all Things which I have commanded you*: Then most sure it is, that he is Lord over all, and hath all Power both in Heaven and on Earth, therefore are we safe enough thereby.

And truly (said *Luther*) Christ shewed himself to be a powerful Lord, (a) at the Imperial Diet at *Auspurgh*, Anno 1530, where were gathered together against him, the greatest and most powerful Heads in the Christian World, spiritual and tem-

(y) Against the Scoffers of Faith.

(z) Christ's Divine Title.

(a) Imperial Diet at *Auspurgh*, 1530.

temporal States, who were fiercely resolved altogether to have overthrown, and rooted out his holy Word, and utterly to have destroyed us ; yet, notwithstanding, they were fain to alter their Purpose, and to let God's Word and us alone. But (said *Luther*) although we knew not that the Lord ruled above all, yet shewed at that Time his Majesty effectually, (b) insomuch, that we never can be able to render sufficient Thanks to Almighty God for the same : And we ought to have this sure Confidence in him, that he can, and will save, and deliver us from all Dangers, be they never so great and grievous ; but, what shall I say, this great Work of Wonder, shewn at that Imperial Diet and Assembly, is already of us quite forgotten, as if it never had been done.

We that are truly Christians (said *Luther*) do not trouble our selves with (c) that Humane Wit and Wisdom (the Devil's Whore) according to her Blindness thinketh, that the Christian Faith and Religion of all other is most foolish, seeing they do fix their Belief and Faith upon a crucified *Jew*, Christ Jesus ; but let them go on in their Wisdom, and in the Name of the Devil, their Idol, let them scoff and scorn so long as they can, yet we boast of it as being the highest Grace of God, and do acknowledge Christ Jesus for us crucified and slain ; and in him we believe, and know for certain, that *no other Name under Heaven is given among Men, whereby we must be saved*, Acts 4. And therefore (said *Luther*) do we utterly reject and condemn all other Beliefs
and

(b) Experience in the greatest Danger of Religion's need.

(c) Thrice happy with'd Foolishness.

and Religions, as abominable Blasphemies and Lies of the Devil, which the *Pope*, *Mahomet*, and others have feigned and devised, and we are sure that God hath given over unto reprobate Minds, and quite rejected the Founders and Supporters of such their superstitious Religions.

No Man Ascendeth into Heaven, &c. John 3.

IN this Sentence (said *Luther*) Christ will say thus much, (*d*) No Man can be found Good and Justified before God, nor come into Heaven without me, neither through his own Strength and Deserts, through his self-chosen Devotion and Sanctity, nor through the Works of the Law; for I am, and remain in Heaven, and yet I am come down from Heaven, that I may take you up with me. In these three Words, (*e*) (*To ascend up into Heaven; To come down from Heaven; And to be in Heaven*) Christ briefly comprehended his Almighty Power. 1. *To ascend up into Heaven*, is, That from thenceforth he would no more appear on Earth in corporal Form or Shape. 2. *To come down from Heaven*, is, That he, who appeared here on Earth, was made Man (in every thing like unto us, Sin only excepted) and by Blaspheming, *Jobn* 10. 36. (as the *Jewes* unjustly call'd his Sayings) and Miracles would shew his Glory, and at last, would finish the Work of Deliverance of the Generation of Mankind. 3. *To be in Heaven*, is, That he never forsook the Right Hand of the Father, that is, of the

(*d*) Expounding of the Sentence, *John* 3.

(*e*) Christ's brevity in Preaching.

the Godhead, but for ever and ever hath been, and still is, in Heaven; and that he never forsook Humane Nature, which he took upon him, nor never will forsake the same.

That Christ is our everlasting Mediator.

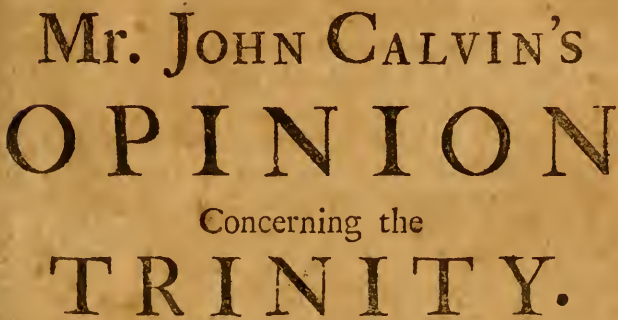
THere is but one God, saith St. Paul, 1 Tim. 2. (f) and one Mediator between God and Man; namely, the Man Jesus Christ, who gave himself a Ransom for all. Therefore, let no Man think to draw near unto God, or to obtain Grace of him without this Mediator, High Priest, and Advocate, Heb. 5. and 1 John 2.

Now, if he be an *Intercessor* for us to God, then doth it follow for certain, that we are *Sinners*, and are lost, and we cannot through our good Works, civil kind of Life, Virtues, Deserts, Sanctity, neither through the Works of the Law, appease God's Wrath, nor obtain Forgiveness of Sins. Likewise, through this one little Word (*Mediator before God*) (g) all Deserts of Saints, our own good Works and Righteousness are quite rejected and condemned; so that through the same, no Humane Creature can be justified before God. Moreover, we see hereby how fierce and intolerable God's Anger is against Sins, seeing that by none other Sacrifice and Offering they could be appeased and stilled, but only through the precious Blood of the Son of God.

Mr.

/ (f) Access to God.

(g) Words of great Weight in the Holy Scripture.



The Scriptures teach one Divine Essence, wherein there are Three distinguished, but not divided Persons subsisting.

GOD sets out himself by a special Mark; whereby he may be more nearly known. For he so declares himself to be but One, that he yet gives himself distinctly to be consider'd in Three Persons; which, except we learn a bare and empty Name of God, without any true God, flies in our Brain. And that no Man should think, that he is a threefold God, or that the one Essence of God is divided in three Persons, we must here seek a short, and easy Definition to deliver us from all Error. But because many make much adoe about this Word *Person*, as a Thing invented by Man; how justly they do so, is best first to see. The Apostle (*a*) naming the Son, the engraved Form of the Hypostasis of his Father, he undoubtedly

D means,

(a) Heb. 1. 3.

means, that the Father has some Being, wherein he differs from the Son. For to take it for Essence (as some Expositors have done, as if Christ, like a piece of Wax printed with a Seal, did represent the Substance of the Father) were not only hard, but also an Absurdity. For since the Essence of God is single, or one, and indivisible, he that in himself contains it all, and not by Peice-meal, or by Derivation, but in whole Perfection, should very improperly, yea, fondly be call'd the engrav'd Form of him. But because the Father, tho' he is in his own Property distinct, has express'd himself wholly in his Son, it is for good Cause said, that he has giv'n his Hypostasis to be seen in him: Wherewith aptly agrees, that which immediately follows, that *He is the Brightness of his Glory*. Surely we may, from the Apostle's Words, gather, that there is certain proper *Hypostasis* in the Father, which shines in the Son; whereby also is easily perceiv'd the *Hypostasis* of the Son, which distinguishes him from the Father; like Order is in the Holy Ghost: For we shall, by and by, prove him to be God, and yet he must needs be other than the Father. Yet this Distinction is not of the Essence, which it is unlawful to make manifold. Therefore if the Apostle's Testimony be credited, it follows, that there are in God three *Hypostases*. As to this Term, since the *Latines* have express'd it by the Name of *Person*, it wou'd argue too much Pride, and Waywardness, to brawle about so clear a Matter: But if we were Word for Word to translate, we may call it *Substance*; tho' many in the same Sence have call'd it *Substance*. The Name of *Person* has not been us'd among the *Latines* only, but the *Grecians* also, perhaps to declare their Consent, have taught,

that

that there are three *Profopia*, that is to say, Persons in God. But they, whether *Greeks*, or *Latines*, who differ from one another in the Word, do very well agree in the Sum of the Matter.

*The Names of Trinity and Person no Man
shou'd be offended with.*

HOW much soever the Hereticks bark at the Name of *Person*, or some too-precise Men carp, that they like not the Word feigned by the Devise of Men: Since they can't get us to say, that there are Three, whereof ev'ry one is wholly God, nor yet that there are many Gods: How unreasonable is it, to mislike Words, which express no other Thing, but what is testified and approv'd by the Scriptures? It were better (say they) to restrain not only our Meanings, but also our Words, within the Bounds of Scripture, than to devise strange Names, that may be the Beginning of Disagreement and Brawling; so we tire ourselves with Strife about Words; so is Truth lost in Contention; so is Charity broken by odiously brawling together. If they call that a strange Word, which can't be shew'd in Scripture, as 'tis written in Number of Syllables, they then bind us to a hard Law, whereby is condemn'd all Exposition that is not peirc'd together, with bare laying together of Texts of Scripture. But if they mean that to be strange, which being curiously devis'd, is superstitiously defended, which makes more for Contention than Edification, which is either unaptly, or to no Profit us'd, which withdraws from the Simplicity of the Word of God, then with all my Heart I embrace their sober Mind. For I judge, that we ought,

with no less devout Reverence, to talk of God, than to think of him; forasmuch as whatsoever we of ourselves think of him, is foolish, and whatsoever we speak is unsavory. But there is a certain Measure to be kept, we ought to learn from the Scriptures, a Rule both to think, and speak; whereby to examine all the Thoughts of our Mind, and the Words of our Mouth. But what hinders, but that such as in Scripture are, to our Capacity, doubtful and entangl'd, we may in plainer Words express them; being yet such Words, as reverently and faithfully serve the Truth of the Scripture, and are us'd sparingly, modestly, and not without Occasion? Of which Sort there are Examples enough. And whereas it shall by Proof appear, that the Church of great Necessity was enforc'd to use the Names of *Trinity* and *Persons*; if any then shall find fault with the Newness of Words, shall he not be justly thought to be griev'd at the Light of the Truth, as he who blames only this, that the Truth is made so plain, and clear to discern?

The crooked Subtilties of Hereticks has caus'd sound Believers to devise new Words, for 'plainer Opening of that, under which their Poison lurked, as Consubstantial against the Arrians; Personal Trinity against the Sabellians.

NEWNESS of Words, if it may be so call'd, comes then chiefly in Use, when the Truth is to be defended against Wranglers, who mock it out with Cavillations. Which Thing we have at this Day too much in Experience, who have great Business in vanquishing the Enemies of true, and sound Doctrine. With such Folding, and crooked Winding these slippery Snakes slide
away,

away, unless they be strongly grip'd, and holden hard when they are taken. So the old Fathers being troubl'd with contending against false Doctrines, were compell'd to shew their Meanings in exquisite Plainness, lest they shou'd leave any crooked By-ways to the Wicked, to whom the doubtful Constructions of Words were hiding Holes of Errors. *Arrius* confess'd Christ to be God, and the Son of God, because he cou'd not gainsay the evident Words of God, and as if he had been so sufficiently discharg'd, did feign a certain Consent with the the rest. But in the mean while, he ceased not to scatter 'abroad, that Christ was created, and had a Beginning as other Creatures: But to the end they might draw forth his winding Subtilty out of his Den, the ancient Fathers went further, pronouncing Christ to be *the eternal Son of the Father*, and *Consubstantial* with the Father. Hereat Wickedness began to boil, when the *Arrians* began to hate, and detest the Name *Omoousion*, Consubstantial. But if in the Beginning, they had sincerely, and with plain Meaning confess'd Christ to be God; they would not now have deny'd him to be *Consubstantial* with the Father. Who dare now blame these good Men as Brawlers and Contentious; because for one little Word's sake, they were so hot in Disputation, and troubled the Quiet of the Church? But that little Word shew'd the Difference between the true believing Christians, and the *Arrians*, who were Robbers of God. Afterwards rose up *Sabellius*, who accounted in a Manner for nothing the Names of the Father, Son, and Holy Ghost, saying, in Disputation, that they were not made to shew any manner of Distinction, but only were several Additions of God, of which Sort there are many.

ny. If he came to Disputation, he confess'd, that he believ'd the Father God, the Son God, and the Holy Ghost God. But afterwards he would readily slip away with saying, that he had in no otherwise spoken, than as if he had named God, a strong God, just God, and wise God; and so he sung another Song, that the Father is the Son, and the Holy Ghost is the Father, without any Order, without any Distinction. The good Doctors, which then had Care of Godliness, to subdue his Wickedness, cry'd out on the other Side, that there ought to be acknowledg'd in one God three Properties? And to the end to sense themselves against the crooked writen Subtillies with plain and simple Truth, they affirm'd, that there did truly subsist in one God, or (which came all to one Effect) that there did subsist in the Unity of God a Trinity of Persons.

The Essence of God is one simple and single Thing, wherein there are three Subsistences, each differing from the other, having some incommunicable Property.

BUT leaving disputation of Words, I will now begin to speak of the Matter it self. I call therefore a Person a Subsistence in the Essence of God, which having Relation to the other, is distinguish'd from them with uncommunicable Property. By the Name of the Subsistence we mean another thing than the Essence; for if the Word had simply been *God*, and in the mean time had nothing severally proper to it self, *John* 1. 1. the Apostle had said amiss, that it *was with God*; where he forthwith addeth, that *God* himself was the same Word, he calleth us back again to the one single Essence: But because it could not be with *God*,
but

but that it must rest in the *Father* ; hereof ariseth that Subsistence, which, though it be joined to the Essence with an inseparable Knot, yet hath it a special Mark, whereby it doth differ from it. So of the three Subsistences, I say, that each having Relation to other, is in Property distinguished. Relation is here expressly mention'd ; for when there is simple and indefinite mention made of *God*, this Name belongeth no less to the *Son*, and the *Holy Ghost*, than to the *Father*. But when the *Father* is compared with the *Son*, the several Property of either doth discern him from the other. Whatsoever is proper unto every of them, is uncommunicable : For that which is given to the *Father* for a Mark of Distinction, cannot agree with, nor be given to the *Son*. And I mislike not the Definition of *Tertullian*, so that it be rightly taken, *That there is in God a certain Disposition or Distribution, which yet changeth nothing of the Unity of the Essence.*

The Places of Scripture which prove Christ to be God, and the Shifts which the Jews have to avoid them.

ALthough I do not yet touch the Person of the Mediator, but do defer it to that Place where we shall specially treat of the Redemption ; yet, because it ought to be certainly holden without Controversy among Men, that *Christ* is the same Word clad with Flesh. In this Place it will be very fit to recite all those Testimonies that prove *Christ* to be *God* ; when it is said in the 45th *Psalms*, *Thy Throne, O God, is for ever and ever.* The *Jews* do cavil and say, that the Name *Elohim* is also applied to the Angels and Sovereign Powers : But
in

in all the Scripture there is not a like Place, that raiseth an eternal Throne to any Creature ; for he is here not simply call'd *God*, but also the eternal *Lord*. Again, this Title is given to none but with an Addition, as it is said, that *Moses* shall be for a *God* to *Pharaoh*. Some read it in the Genitive Case, which is very foolish. I grant indeed, that oftentimes a Thing is call'd Divine, or of *God*, that is notable by any singular Excellence ; but here by the Tenour of the Text it appeareth, that such a Meaning were hard and forc'd, and will not agree. But if their Stubornness will not so yield, *Isa. 9. 6.* is very plainly brought in for all one, both *Christ* and *God* ; and he that is adorn'd with the Sovereign Power, which is properly belonging to *God* alone. This (saith he) is the Name whereby they shall call him, *The strong God, the mighty Father of the World to come, &c.* Here the *Jews* bark again, and turn the Text thus, *This is the Name whereby the strong God, the Father of the World to come shall call him* : So that they leave this only to the Son to be call'd, *The Prince of Peace*. But to what purpose should so many Names of Addition, in this Place, be heap'd upon *God* the Father, seeing it is the Purpose of the Prophet to adorn *Christ* with such special Notes as may build our Faith upon him ? Wherefore it is out of doubt, that he is here in like sort call'd *The strong God*, as he is a little before call'd *Immanuel* : But nothing can be found plainer then that Place of *Jeremiah*, where he saith, *That this shall be the Name whereby the Seed of David shall be called Jehovah our Righteousness*. For where the *Jews* themselves do teach, that all other Names of *God* are but adjective Names of Addition, and that this only Name *Jehovah*, which they call *unspeakable*, is a substantive Name to express his Essence, we gather that the *Son* is the only and eternal *God*, *Isa.*

42. 8. which saith in another Place, that he *will not give his Glory to another*. But hear also, they seek to escape away, because that *Moses* gave that Name to the Altar that he builded; and *Ezekiel* gave it to the New City *Jerusalem*. But who doth not see that the Altar was builded for a Monument, that *God* was the Advancement of *Moses*, and that *Jerusalem* is not adorned with the Name of *God*, but only to testify the Presence of *God*? For thus saith the Prophet, *The Name of the City from that Day shall be Jehovah there*. And *Moses* saith thus, *He builded an Altar, and called the Name of it Jehovah; my Exaltation*. But more Business ariseth by another place of *Jeremiah* 33. 16. *Exod.* 17. 15. *Ezek.* 48. 35. where the same Title is applied to *Jerusalem*, in these Words, *This is the Name whereby they shall call her, Jehovah our Righteousness*. But the Testimony is so far from making against the Truth which we defend, that it rather confirmeth it: For whereas he had before testified that *Christ* is the true *Jehovah*, from whom floweth Righteousness; now he pronounceth, that the *Church* shall so verily feel the same, that she may gloriously use the very Name it self.

The Godhead of Christ plainly avouched in the New Testament.

AS for the *New Testament*, it swarmeth with innumerable Testimonies, therefore we must travel rather shortly to choole out few, than largely to heap up all: For tho' the Apostles speak of him since he was now become the Mediator in Flesh; yet all that I shall bring forth shall aptly serve to prove his *Godhead*. First, This is worthy singularly to be marked, that those things that

E

were

were before spoken, touching the eternal *God*, the Apostles do shew, that they are either already performed, or hereafter to be perform'd in *Christ*: For when *Isa.* 8. 14. prophesyeth that the Lord of Hosts shall be to the *Jews* and *Israelites* a stumbling Stone, and a Rock to fall upon, *Rom.* 9. 24. *Rom.* 14. 10. *Paul* affirmeth that the same is fulfilled in *Christ*. Therefore he declareth him to be the Lord of Hosts likewise in another Place, *We must all* (saith he) *once be brought to appear before the Judgment-Throne of Christ*. For it is written, *To me shall all Knees bow, and to me shall all Tongues swear, seeing God in Isaiah speaketh this thing of himself, Isa.* 55. 23. And *Christ* indeed performeth it himself, it followeth that he is the self same *God*, whose Glory may not be withdrawn to another. And that which, writing to the *Ephesians*, *Ch.* 8. 4. he alledgeth out of *Psal.* 57. 19. is evident, that it can be applied to none but *God* alone. *Ascending on high, he hath carried captivity captive*; meaning that such ascending was in Shadow shewed, when *God* in notable Victories against Foreign Nations did shew forth his Power; but he declareth, that in *Christ* it was more fully perform'd. So *John* 1. 14. testifieth, that it was the Glory of the *Son*, that was revealed to *Ezay* by a Vision, *Isa.* 62. whereas indeed, the Prophet himself writeth, that the Majesty of *God* appeared unto him. And it is evident, that those things which the Apostle, writing to the *Hebrems*, applieth to the *Son*, are the plain Titles of *God*: as, *Thou Lord, in the Beginning, didst lay the Foundations of Heaven and Earth, &c.* Again, *Worship him all ye his Angels*. And yet he abuseth not those Titles, when he draweth them to *Christ*: For all those Things, that are spoken of in the *Psalms*, he himself alone hath fulfilled: For it was he that rose up, and had mercy on *Sion*: It

was he, that claimed to himself the Kingdom of all Nations and Islands; and why should *John* stick to apply the Majesty of *God* to *Christ*? *John* 1. 1. who in his Preface had said, that *the Word was always God*? 2 *Cor.* 10. Why should *Paul* fear to set *Christ* in the Judgment-Throne of *God*, *Rom* 9. 5. having before, with so open Proclamation, declared his *Godhead*; where he said, that he *was God blessed to the end of the World*? And to make appear how well he agreeth in this Point with himself, in another Place he writeth, that *Christ is God*, openly shewed in the *Flesh*. If he be *God*, to be praised to the end of the *World*, then is he the same, to whom, in another Place, he affirmeth all *Glory and Honour to be due*, 1 *Tim.* 3. 16. 1 *Tim.* 1. 17. *Phil.* 2. 6. *John* 5. 20. 1 *Cor.* 8. 5. *Acts* 20. 28. *John* 20. 28. And thus he hideth not, but plainly crieth out, that he would have counted it no robbery, if he had shewed himself equal with *God*; but that he willingly abased himself. And that the Wicked should not carp, that he is some made *God*, *John* goeth farther, and saith, he is *the true God, and eternal Life*. Although it ought abundantly to satisfy us, that he is call'd *God*, especially of that Witness which expressly affirmeth, that *there are no more Gods than one*. That same Witness is *Paul*, which saith thus, *How many soever be called Gods, either in Heaven or in Earth, to us there is but one God, from whom are all Things*. Then we hear from the same Mouth, that *God was openly shewed in the Flesh*; that *God with his own Blood purchased the Church unto himself*; why should we imagine a second *God*, which he himself acknowledgeth not? And it is no doubt, that all the *Godly* were of the same Meaning. Likewise *Thomas*, in protesting him to be his *Lord*, and his *God*, doth profess, that he is that only one *God*, whom he had always worshipped.

*Christ, tho' the Son of God, yet properly God ;
not by a certain derived Deity, but by the same
Godhead, whereby his Father is God.*

WHereas they object, that if Christ be properly God, he is not rightfully call'd the Son : To that we have already answer'd, that because in such Places, there is a Comparison made of the one Person and the other, the Name of God is not there indefinitely taken, but restrained to the Father only ; insomuch as he is the Beginning of the Godhead, not in making of Essence, as the mad Men do fondly imagine ; but in respect of Order. In this Meaning is construed that Saying of Christ to the Father, *This is the Eternal Life, that Men believe in thee the one true God, and Jesus Christ whom thou hast sent* : For speaking in the Person of the Mediator, he keepeth the Degree, that is, Mean, between God and Men, and yet is not his Majesty thereby diminished ; for though he abased himself, yet he left not with the Father his *Glory that was hid*den before the World, John 17. 5. So the Apostle in *Heb. 2.* though he confesseth, that Christ for a short time was abased beneath the Angels, yet he sticketh not to affirm withal, that he is the same eternal God that founded the Earth : We must therefore hold, that so oft as Christ, in the Person of the Mediator, speaketh to the Father under this Name of God, is comprehended the Godhead, which is his also. So when he said to the Apostles, *John 16. 17. It is profitable that I go up to the Father, because the Father is greater.* He giveth not unto himself only the second Degree of Godhead, to be as touching his eternal Essence, inferior to the Father ; but because having obtained the heavenly
Glory,

Glory, he gathereth together the Faithful to the partaking of it; he setteth his Father in the higher Degree, infomuch as the glorious Perfection of Brightness, that appeareth in Heaven, differeth from that Measure of Glory, that was seen in him, being cloathed in Flesh. After like manner, in another place, 1 Cor. 15. 24. *Paul saith, that Christ shall yield up the Kingdom to God and his Father, that God may be all in all;* there is nothing more absurd, than to take away eternal Continuance from the Godhead of Christ: If he shall never cease to be the Son of God, but shall always remain the same that he was from the Beginning; it followeth, that under the Name of the Father is comprehended the one Essence, that is common to them both: And surely, therefore did Christ descend to us, that lifting us up unto his Father, he might also lift us up unto himself, inasmuch as he is all one with the Father: It is therefore, neither lawful nor right, so exclusively to restrain the Name of God to the Father, as to take it from the Son; for *John* doth for this Cause affirm, that *he is true God*, John 1. 1. that no Man should think that he resteth in a second Degree of Godhead beneath his Father. And I marvel, what the Framers of new Gods do mean, that while they confess Christ to be true God, yet they forthwith exclude him from the Godhead of his Father; as though there could any be a true God, but he that is the one God; or as tho' the Godhead poured from one to another, be not a certain new forged Imagination.

His Working with the Father, his Governing of the World, his Pardoning of Sinners, his perceiving the very Thoughts of the Hearts, prove him to be very God.

NOW if we esteem his Godhead by the Works that in the Scriptures are ascribed unto him, it shall thereby more evidently appear; for when he said, that from the Beginning he was thitherto working with his Father, *John 5. 17.* The *Jews*, which were most dull in Understanding all his other Sayings, yet then perceived that he took upon him the Power of God. And therefore, as *John* telleth, they sought the more to kill him, because he did not only break the Sabbath, but also did call God his Father, making himself equal with God; How dull shall we be then, if we do not perceive that his Godhead is herein plainly affirmed? And truly to order the World with Providence and Power, and to govern all Things with the Authority of his own Might, which the Apostle ascribeth unto him, *Heb. 1. 3* belongeth to none but only the Creator: And he not only enterparteneth the Government of the World with his Father, but also all other Offices, which cannot be made common to God with his Creatures. The Lord crieth out by the Prophet, *I am he, I am he, that do away thine Offences, for mine own sake, Isa. 43. 25.* According to the Meaning of this Sentence, when the *Jews* thought that wrong was done to God, for that Christ did forgive Sinners, Christ not only affirm'd in Words, but also prov'd by Miracles, that this Power belonged unto himself, *Matth. 9. 4. 6.* We see therefore, that he hath not the Ministratiow, but the Power of Forgiveness of Sins, which the Lord

Lord faith he will not suffer to pass away from himself to any : What shall we say of searching and peircing the secret Thoughts of Hearts ? Is it not the Property of God alone ? But the same had Christ, whereby is gathered that he is God.

The Word in the Beginning of Things began to shew it self, but was before any Thing Began, and was it self without Beginning.

HERE the Enemy, which when they dare not openly take from him his Godhead, do secretly steal from him his Eternity : For they say, that the Word then began first to be, when God, in the Creation of the World, opened his holy Mouth : But very undiscreeetly do they to imagine a certain Innovation of the Substance of God ; for as those Names of God, that have Relation to his outward Work, began to be given unto him after the Beginning of his Work : As for Example, this, That he is called the Creator of Heaven and Earth : So doth Godliness know or admit no Name, that should signify any new Thing in himself to have chaunced unto God. For if any should come to him from elsewhere, than in himself, then this Saying of *James* should fail, *That every good and every perfect Gift is from above, and cometh down from the Father of Lights, with whom is no Variableness, neither shadow of Turning.* Therefore nothing is less to be suffered, than to sain a Beginning of that Word, which both always was God, and afterwards was Creator of the World. But full subtilely, forsooth, they Reason, that *Moses* in saying, that God then first spake, doth secretly shew, that

that there was no Word in him before, which is a most trifling Argument; for it followeth not, because a Thing at some one certain Time, beginneth to be shewed openly, that therefore it had never any Being before. But I conclude far otherwise, and say, Seeing that in the same Moment that God said, *Let Light be made*, the Power of the Word appeared, and shewed it self, *Gen. 1. 3.* the same Word was long before: But if a Man ask how long before, he shall find no Beginning. For he appointed no certain Space of Time, when himself said, *Father, glorify me with the Glory which I had with Thee before the World was, John 17. 5.* And this Thing *John* also left not untouched, because he first sheweth, *That in the Beginning the Word was with God*, before that he cometh to the Creation of the World. We say therefore again, That the Word which was conceived of God, before any Beginning of Time, was continually remaining with him, whereby both his Eternity, true Essence, and Godhead is prov'd.

*Some Scriptures in Vindication of the Doctrine
of the Holy Trinity.*

Deuteronomy 6. 4. *Hear, O Israel, the Lord our God is one Lord.* Isa. 44. 6, 8. *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts; I am the First, and I am the Last, and besides me there is no God. Is there a God besides me, yea, there is no God, I know not any.* John 1. 14. 1 Cor 8. 6. *But to us there is but one God.* See *John 17. 3.* Psalm 45. 6. *Thy Throne O God, is for ever and ever; applied unto Christ.* Heb.

1. 8. *But unto the Son he saith, Thy Throne, O God, is for ever and ever.* Psalm 68. 17, 18, 19. Ephes. 4. 8. Psalm 110. 1. *The Lord said unto my Lord, sit thou at my Right Hand;* applied unto Christ by himself. Matth. 22. 24. Isa. 6. 1, 2, 3. John 12. 41, 42. Isa. 8. 13, 14. applied unto the Son. Isa. 9. 67. Jer. 23. 5, 6. Hosea 12. 3, 4, 5. Zach. 2. 8, 9. Matth. 16. 16. *Thou art Christ, the Son of the Living God.* Luke 1. 35. John 1. 1, 2, 3, and 14. John 3. 3. John 8. 57, 58. John 10. 30. *I and my Father are one.* John 17. 3. John 20. 28. *And Thomas answered, and said unto him, my Lord and my God.* Acts 20. 28. Rom. 1. 3, 4. Rom. 9. 5. Rom. 14. 10, 11, 12. 1 Cor. 8. 6. *And one Lord Jesus Christ, by whom are all Things, and we by him.* 1 Cor. 10. 9. compared with Numb. 21. 6. Phil. 2. 5, 6. Col. 1. 15, 16, 17. 1 Tim. 3. 16. Tit. 2. 3. Hebrews 1, throughout. 1 John 3. 16. Rev. 1. 8, 11, 17. Rev. 2. 23. Rom. 9. 5. Jer. 10. 11. *The Gods that have not made the Heavens and the Earth, even they shall perish from the Earth.* Phil. 2. 7, 8. John 1, 2, 3, 10, 11, 14, 17, 18. Pro. 8. 23. John 17. 5. John 8. 58. *Before Abraham was, I am.* Acts 4. 24. Heb. 1. 10. Gen. 1. 1. Prov. 8. 23. Mark 1. 1. Col. 1. 16. Heb. 3. 4. *For he that made all Things is God.* Ver. 14, and so onwards. Gen. 1. 2. Psal. 33. 6. Job 26. 23. Job 33. 4. Psal. 104. 30. Matth. 28. 19. Acts 1. 16. Acts 5. 3, 4. Acts 28. 25, 26. 1 Cor. 3. 16. 1 Cor. 12. 11. 2 Cor. 13. 14. Acts 30. 28. Matth. 12. 3. Psal. 139. 7. *Whither shall I go from thy Spirit.* John 14. 26. Luke 12. 12. Acts 13. 3, 4. 2 Pet. 1. 21. 1 John 5. 7. 1 Cor. 12. 3, 4, 5, 6. Acts 5. 3, 4. 1 Cor. 2. 10. John 10. 30. 1 John 5. 7. Matth. 28. 19. *Baptizing them in the Name of the Father, Son, and Spirit.* Matth. 16. 16. *Thou*

art Christ the Son of the living God. Job 1. 14, 18. John 5. 26. 1 John 5. 20. John 14. 26. 1 Cor. 2. 11. *But the Things of God knoweth no Man, but the Spirit of God.* Ephes. 3. 14, 15, 16, 17, 18, 19, Col. 2. 2.

Some Texts of Scripture to prove the Lord Jesus Christ to be God.

John 1. 3. Psal. 83. 18. Jer. 23. 6. Prov. 16. 4. Nehem. 9. 6. John 8. 58. Gen. 6. 3. 1 Pet. 3. 18, 19, 20. 2 Tim. 3. 16. 1 Pet. 1. 10, 11. Psal. 78. 56. 1 Cor. 10. 9. 1 Chron. 29. 11, 12. John 16. 15. John 17. 10. Isa. 44. 6. *Thus saith the Lord, the King of Israel, and his Redcemer the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.* Rev. 1. 11, 17. Rev. 2. 8. *Saying, I am Alpha and Omega, the First and the Last.* Isa. 8. 13. *Sanctify the Lord of Hosts himself, &c.* Joel 2. 27, 28. *I am the Lord your God, and none else, &c.* Isa. 6. 8. Mark 1. 2, 3. John 1. 23. Psalm 93. 2. Hebr. 1. 8, 9, 10, 11, 12. Col. 2. 9. 1 Chron. 29. 11. *Thine, O Lord, is the Greatness, and the Power, and the Glory, &c.* John 3. 31. *He that cometh from above is above all.* Rom. 9. 15. Mal. 3. 6. Psalm 68. 7, 8. Ephes. 4. 8. *Christ ascended up on high, &c.* Luke 1. 16. John 20. 28. Rev. 22. 6. Tit. 2. 13. 1 John 5. 20. Jer. 10. 10. Gen. 17. 1. Ephes. 4. 7, 8. 1 Tim. 6. 16. *King of Kings, and Lord of Lords.* Rev. 17. 14. Rev. 19. 16. Hebr. 1. 3. Gen. 18. 25. 2 Tim. 4. 1. Rom. 8. 22, 30. Matth. 24. 31. *The Lord Jesus Christ elects Persons to Grace and Glory.* John 13. 18. John 15. 19. Psal. 68. 20. *He that is our God is the God of Salvation, &c.* Deut.

Deut. 32. 39. *See now that I, even I am he, and there is no God with me, &c.* Rev. 1. 18. *I am he that liveth, and was dead; and behold I am alive for evermore, Amen: and have the Keys of Death and Hell.* Rom. 6. 23. *The Giver of eternal Life.* John 10. 28. Psal. 95. 2. *O thou that heareth Prayer, unto thee shall all Flesh come.* 1 John 5. 14, 15. 1 Tim. 4. 10. John 10. 11, 14. Jer. 3. 15. *And I will give you Pastors according to mine Heart, which shall feed you with Knowledge and Understanding.* Jer. 23. 4. Ephes. 4. 11. 1 Tim. 4. 6. 2 Cor. 11. 2. Rev. 21. 9. Psal. 83. 18. Luke 1. 76. Psalm 89. 9. Mark 2. 7. Matth. 9. 6. 1 Kings 8. 39. Rev. 2. 2, 3. Heb. 4. 23, 24. John 21. 17. Jer. 23. 24. *Do not I fill Heaven and Earth, saith the Lord.* John 3. 13. Exod. 20. 24. Matth. 4. 10. John 5. 23. Mark 12. 29, 30. Luke 14. 26. Psal. 34. 8. Psal. 84. 12. John 3. 16. Isa. 61. 16. Gal. 6. 14. Rev. 22. 6, 19.

F I N I S.



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Divines who Subscribed the *De-*
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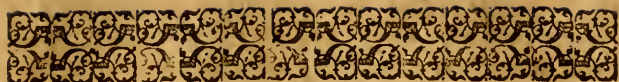
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THE PREFACE.



SINCE the finishing these LETTERS, that I might secure my self from mistaking the Non-Subscribers in any Particular, I cast my Eye once more over what they have published in their Account of this important Affair; and lest they should pretend, that the Letter to the Brethren at Exeter, Subscrib'd by the Reverend Mr. Oldfield, D. D. might have been sufficient to have prevented all I have said against them, since there the proper Divinity of our Saviour and the Blessed Trinity are own'd in Words that are meerly Humane; which Letter is Subscrib'd in all their Names, by Mr. Oldfield, D. D. their Moderator. But this partial Compliance, this Use of two or three Words, meerly Humane, to notify or make known what they mean, adds new Force and Strength to what I have said in my Letter to them; for if they could depart from their Adherence, to the expressing themselves in no other Words but those of the Holy Scripture, in two or three Words they might have done it in the whole Declaration: But they did this, they say, to Notify the Things we speak of; and we do not presume, in the way

The P R E F A C E.

of Test, &c. But there is no more requir'd of them, in their Subscription to the Declaration, than to Notify the Thing of which they were desired to give their Belief. By Notify, I suppose, they mean, to let the Hearer or Reader know perfectly what is intended by the Words they make use of: If that be the Sense of Notify, they must give me leave to tell them, that these Unscriptural Words of Trinity and Proper Divinity, are not sufficient to notify that they do believe the Trinity in the Sense of the Declaration; for the word Trinity has various Senses, as that of the Modelists and Reallists, a meer nominal Sense, and a Sense which it implies, or that is mentioned in the Declaration: And in the same manner Proper Divinity may be taken in the Sense of the Trinitarians, or in that of the Arians or Socinians; for Socinus himself allowed Christ to be Deus factus, that is, a Made or Created God; but the Words of the Declaration leave us in none of these Doubts, so the Necessity of Subscribing of it still remains.

One Word or two more, and I have done; these Non-subscribers, in their Letter, plainly deny themselves to be Arians, but not one Word of Socinians, or any other of the Unitarian Faction; so that here, as well as elsewhere, they are resolved to leave us in the Dark.





T H E
Layman's Letters
T O T H E
Dissenting Ministers
of L O N D O N, &c.

A LETTER of THANKS to those
Dissenting Ministers of London who
Subscribed the Declaration for the
T R I N I T Y..

Reverend GENTLEMEN,



THE late unhappy Division which has happen'd betwixt our Teachers, and made such a Noise in the World, hath been the Occasion of much Joy to our Enemies, and too much Scandal to our Selves; I mean, to us of the Laity, who cannot see these Divisions without a great deal of Pain and Confusion. I confess, that the honest Conduct, by which you, Gentlemen,
B have

have directed your selves, in Subscribing, in such express Terms, to the Doctrine of the *Holy TRINITY*, has, in some measure, alleviated both our Pain and Confusion: I wish it were able entirely to remove that odious Obloquy, which, the Refusal of so great a Number, has given the Common Foe an Opportunity of fixing upon us.

I hope, that notwithstanding the Evil Appearance, which the Refusal of those Gentlemen who have denied to join with you in the *Subscription*, and the Triumph of the *Socinians*, *Arians*, and others, are without that Ground with which they flatter themselves, of having gain'd so strong a Party among the *Dissenters*; since the *Non-Subscribers* have own'd the Divinity of our Saviour, and the Holy Spirit.

I shall take the less Notice of their Measures in this Place, because I shall have Occasion to speak to them more particularly in the following *Letter*, where they come more directly under my Consideration; but this I must needs say in this place, that their Aversion to do the same which you have done, very much heighthens our Obligations to you, in having that Regard to the Satisfaction of those who are committed to your Charge, as not to let any needless Scruple or Nicety deprive us of the Satisfaction which is not only due to us, but to all the Churches of Christ: We therefore, the Laity, think our selves obliged to return our most hearty Thanks unto you, not only for the Act it self, but for the Manner in which it was done, and the Endeavours you have since used, by Reason and Argument, and a true Brotherly Love, to prevail with them to quit that obstinate retention of what they had first done, and so satisfy the World, either in your Words, or Words chosen by themselves, that they do believe the *Trinity* in the same Sense which

which all known *Trinitarians* do, and not to adhere to Words which may be own'd even by an *Arian* himself, by help of a little Equivocation.

They have been pleas'd to call their's, *A Noble Stand for Liberty*; but, I am afraid, there is a manifest Abuse of the word *Liberty* in this place, and that it signifies, in their Sense, a License to let all Sects and Heresies into the very Administration of the Church: For if they will neither consent to let their Congregations know what their Opinions are in such express Words, Words of a certain and determinate Sense, nor allow that any other shall draw up for them any Declaration to the same Purpose, they may hold the most heterodox Opinions in the World, though never so destructive of Christianity it self, and the Congregations are in no way of getting rid of a Wolf in Sheep's-cloathing: We must therefore Thank you who have discovered such a Readiness, such a Willingness, such an Alacrity in complying with the Desire, and removing the Doubts and Scruples of our distant Brethren of *Exon*, which discovers a truly Christian Concern for the Souls of those who are not directly under your Charge. You were not for neglecting the Surmises and Reports of the Enemies of the Christian Name, which had fix'd such a Scandal upon the Dissenting Teachers of *London*, as if they were almost all in the *Arian* Interest. The only Means of putting a Stop to this Reproach, was the Method you have taken, that is, by publickly Subscribing to such a *Declaration* as should sufficiently and eminently prove to the World, that you did really believe the *Blessed Trinity* in the same Sense of the Scripture which has been always given it by all the Protestant Congregations in the World: And it is amazing to me, that there should be so many found in your Reve-

rend Body, who are pleased to give too much ground of such Suspicion, that their Professions and Words are not sincere enough to be depended upon; and by consequence, that the Satisfaction of so many of the Laity, who depend on, and expect their Publick Assurance of being for the *Holy Trinity*, is not of Importance enough to engage their Consent.

But, Gentlemen, the greater Difficulty they make of doing this, the greater the Necessity is that it should be done; because it has made known, and spread those Doubts and Reproaches, which can only be removed by such a Declaration: And the more are our Obligations to you, who would have prevented all this Scandal, and have so much less'n'd it by what you have done.

This Obligation cannot be sufficiently paid, without our communicating, as often as we can, your Names to the World, which is the Reason that they are printed again at the End of this *Letter*. My Wishes and Prayers shall always be continued, that your pious Endeavours, and Zeal for the Christian Religion, may meet with suitable Success, especially that they may quickly bring over your mistaken Brethren to do what you have done. I am,

GENTLEMEN,

Your humble Servant, &c.

Tuesday

Tuesday March 3. 1718-19.

*The First Article of the Church of
England.*

Of Faith in the Holy Trinity.

“ **T**Here is but One Living and True God,
“ Everlasting ; without Body, Parts, or
“ Passions : Of Infinite Power, Wisdom, and
“ Goodness ; the Maker and Preserver of all
“ Things both Visible and Invisible : And in the
“ Unity of this Godhead, there be Three Per-
“ sons of One Substance, Power, and Eternity ;
“ the *Father*, the *Son*, and the *Holy Ghost*.

*We do heartily Subscribe to that which is above
express'd, as what we believe to be the Do-
ctrine of the Blessed Trinity, reveal'd in the
Holy Scriptures.*

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W. Tong,
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Tho. Reynolds,
Tho. Bradbury,
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| <i>Tho. Dewhurst,</i> | <i>John Noble,</i> |
| <i>Isa. Bates,</i> | <i>John Asty,</i> |
| <i>John Sladen,</i> | <i>Edw. Wallin,</i> |
| <i>William Curtis,</i> | <i>Patrick Russel,</i> |
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| <i>John Sharpe,</i> | <i>John Foster,</i> |
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| <i>Merriman Norris,</i> | <i>Emanuel Ellerker,</i> |
| <i>John Toms,</i> | <i>Joseph Matthews.</i> |

Tuesday

Tuesday March 3. 1718-19.

The Answer to the Fifth and Sixth Question in the Assemblies Catechism.

“ **T**Here is but One Only, the Living and True
 “ God. There are Three Persons in the
 “ Godhead; the Father, the Son, and the Holy
 “ Ghost, and these Three are One God, the same
 “ in Substance, equal in Power and Glory.

We whose Names are above do heartily Subscribe to that which is above express'd, as what we Believe to be the Doctrine of the Blessed Trinity, reveal'd in the Holy Scriptures.

A LETTER of PERSWASION,
to the Non-subscribing Ministers.

Reverend GENTLEMEN,

FOR that Title of Respect I would fain yet think your due, notwithstanding your strange Conduct lately at *Salters-Hall*, by which you have plainly shewn, that altho' the Peace of our Souls is committed unto you in so solemn a Manner, you discover so little Regard to that Peace, as to refuse to confirm it by a positive Declaration that you are Christians, that is, that you do really Believe in the Blessed *Trinity*; tho' no more was required by this, than what you were

were obliged to do at your first Admission into the Ministry : This therefore it is that has given us, the honest Plain-meaning Laity, so terrible an Alarm, and has roused me in particular to inform you what is expected from you, in order to remove that Disquiet and Scandal which your Conduct has produced. Nor would I have you reject what I shall offer, because it comes from a Lay-man ; as you have refused Signing the *Declaration*, because offered by a Minority, and out of that Order which you make so Essential. For when the Clergy set so light by their Congregations, it is but reasonable that some of those Congregations should put them in Mind of that Duty which they seem to have forgotten, and peremptorily Demand Satisfaction in this Particular.

But because some of your Champions have in Print insinuated, that this *Declaration* was without any just or important Ground ; give me leave to recapitulate and give the Matter of Fact, as I find it in the Accounts published on both Sides ; from whence not only the Importance, but the Necessity of some Declaration on this Head will manifestly appear to every Man that shall think of it without Prejudice or Prepossession.

Two or three Ministers of *Exeter* had advanced such Notions against the Doctrine of the *Trinity*, as made their Congregations depart from them, and refuse to be any farther joined with Men of such Principles. But that they might not do any thing rashly and on their own Heads, they directed Letters to their Brethren in *London*, for their Advice in this Particular ; but with this express Caution, That this Advice be sent by such Ministers as shall sufficiently convince them that they are for the Doctrine of the *Trinity* ; since their Ministers at *Exon*, and their Partizans, had insinuated,

insinuated, that almost all the Teachers among the *Dissenters* were of their Opinion. Accordingly, a Meeting of all the Divines of the three Denominations, in and about *London*, were Summoned to Meet together at *Salters-Hall*: Where being met, the Subscribing Ministers propose, as a necessary Preliminary to those Advices which they were afterwards to give those distracted Churches of the West, 'That every Member should Subscribe a *Declaration*, That they did firmly Believe the Doctrine of the Blessed *Trinity*, in the very same Sense in which all the Reformed Churches in the World did Believe it. To this End, the Subscribing Divines did not make choice of any new Words of their own, but of those which are found in the *First Article* of the Church of *England*, and the Answer to this Question in the *Assemblies Catechism*: Which they did, because they could not imagine that there could be one Minister among them which should make a Scruple of the very Words which they had already Subscribed (as I have observed) at their Admission to the Ministerial Function.

This is the true State of the Case: And as the Necessity of this Subscription plainly appears in this, that, without it, it would be to no manner of Purpose to proceed to draw up any Advices; since those, who were to receive those Advices, had declared, they wou'd receive none, but from such as should give sufficient Testimony of their not being infected with Arianism, or any Anti-Trinitarian Notion. And the only way to do this, the Subscribing Divines justly supposed, was to make use of Words that were Plain and Positive, and incapable of Evasion.

The Non-subscribing Ministers, on the contrary, tho' they seem'd satisfy'd, that a Declaration of
 C their

their Faith in the *Trinity*, was a necessary Preliminary to the Advices they were to give, would not agree that this Declaration should be made in any Words but those of the Holy Scriptures. Gentlemen, you must pardon me, that I arrest your Confession of the Necessity of such a Declaration; for if it be necessary, as you seem to grant by your Proceedings, it is equally necessary that it should be in such Words as should be satisfactory to the Persons for whom you design'd it, otherwise it must be to them as no Declaration at all.

It is very well known, that the *Arians*, *Socinians*, and *Unitarians*, as they call themselves, in Opposition to *Trinitarians*, do allow all those Texts of Scriptures, which we, who are for the Doctrine of the *Trinity*, do quote to prove it: It is therefore not the Words of the Text that can make the Distinction between us, but the Sense and Meaning that each Side does put upon those Words, that can be sufficient Evidence to prove that any Man is for or against the *Trinity*, in the receiv'd common Sense of that Word. Which is sufficient to shew, that the *Non-Subscribers*, tho' they allowed the Necessity of the Declaration, was resolved, however, not to comply with that Necessity.

Thus much for the Necessity of the Declaration; I shall next say a few Words as to its Importance: Though, indeed, having prov'd the Necessity of it, it would seem too superfluous, were we to deal with Men of an unbiass'd Reason and a Christian Compassion; but since our Adversaries seem more eminent for their Obstinacy than Reason, I shall add a Consideration or two upon this likewise.

First, It seems to me Important; because our *London* Ministers had been mis-represented to our Country Brethren as *Arians*: And sure, Gentlemen, you will think, that to clear your selves from this Imputation

putation with two or three Congregations, is Important enough to engage your utmost Care and Caution. But,

Secondly, When this Notion of your Guilt, in this Particular, was not confin'd to two or three Congregations, but industriously, by the Malice and Policy of your Enemies, spread not only all over this Town, but almost all over the Nation, it was certainly of the highest Importance, that you should take care to give the World the highest Evidence that you were not guilty of this Imputation; if, at least, you think, that the Vindication of so illustrious a Body, as that of the Protestant Dissenting Ministers, from so foul an Accusation, be of any Importance; which can only be done by such a Declaration as has been sign'd by the worthy Ministers whom ye have been pleas'd to oppose.

Gentlemen; you must excuse me, if I should seem to urge this Matter a little too close upon you, since Christianity it self is so much concern'd in it: I must therefore tell you, that we of the Laity are under some Apprehension, that under the specious Pretence of an Honour paid to the BIBLE, you seem to conceal your real Sentiments, and give us but too much Suspicion that the best of our Enemies were but too well grounded, since so many Ministers among us have but too manifestly in this Affair acted for their Cause. Gentlemen, if you are really in your Hearts for the *Arian* Doctrine, if you are so unhappy as to be fallen in to that detestable Heresy; be so Honest, at least, as plainly to own it, that we may know our Friends from our Foes; defend your Cause openly and fairly, avow your Principles in their own Colours; for then we may pity your Misfortune, and convince by our Arguments, and endeavour to convert by

our Prayers so many unhappy Persons from so foul an Error: But whilst you conceal your Principles, and daub over so notorious a Defection by seeming still to remain among us, you can merit nothing but our Detestation of your Hypocrisy. It would, I confess, be a very melancholy Prospect, to behold so many Learned Men falling from the Faith; but yet it would be a less melancholy Prospect, than to see so many Enemies of our most Holy Faith Carest in our Bosoms, and Teaching in our Pulpits, as well as Propagating privately amongst us a Doctrine destructive of our Common Christianity. O God! What a miserable Condition are your poor Congregations in, when they must always either be upon their Guard, perpetually entertaining a Suspicion of their Teachers; or else, by a too easy Credulity, and too strong an Opinion of their Veracity, swallow down that fatal Poyson, against which, by their Duty, they ought to furnish them with an Antidote!

There are three Reasons remaining, which furnish strong Suspicion of the Insincerity of your Intention, and which are never to be found in a good Cause, nor made use of by any Defenders of such Cause. The first is, your Falsification of Matter of Fact, which has been publicly prov'd upon you. The next is, your Contrivance of gaining a Majority, by the Assistance of such who had no Right to be so much as present at your Debates, which has likewise been prov'd upon you. The third Reason is, the personal Reflections, the odious Sarcasms, conjured up to blacken the Character of your active Opponent: This is very evident in one of your most Eloquent Defenders, where he digresses into a very clumsy Abuse of the Reverend Mr. *Thomas Bradbury*, which is of no manner of Use to the Validity of your Argument, and serves only

only to vent your Malice ; for what signifies it whether Mr. *Bradbury* be a pleasant Companion, or a sow'r, morose, ill-humour'd Person: No Man in the World, that ever I knew, excluded an innocent Mirth from true Religion ; and even your Advocate does not so much as pretend, that this Reverend Gentleman's Good-humour is ever criminal. He does, indeed, not only not like a Christian, but not so much as like a Gentleman or an honest Man, give villanous Innuendo's, as if Mr. *Bradbury* was too fond of the Bottle ; but that is too plain a piece of Malice to need any Confutation. Your Cause must be very bad indeed, when it forces you to have recourse to so abandon'd a thing as Scandal for its Support, and fit only for the wretched Scriblers of Lampoons. If, in Answer to this, there has been any thing offer'd not so severely serious as this Dispute requires, you must remember that you were the Aggressors ; you began to throw Dirt, and cannot wonder at any Man's Endeavour to secure himself from the Filth.

These are the three Reasons that confirms me in my Suspicion of the Insincerity of both what you have said and done, and heighthens my Fears, that notwithstanding all your Pretences, you are Against, and not For us ; that you are *Arians*, or the like, and not *Trinitarians*, though you have not had the Courage and Honesty to say so in express Words. If I injure you in this Opinion, I have a great many Partners in the Guilt ; but we do promise publickly to ask your Pardons when you shall give sufficient Proof, by your Subscribing the *Declaration*, that we have done you any Injustice : But there is no other Way possible either to do your selves Right, or remove that Scandal which you have given the World. I would have you remember, that this is not imposing a Creed upon

upon you, but only a Desire that you wou'd let us know plainly, and without any Equivocation, what your Belief is in this Particular, and in what Sense you take the Words of the Holy Scriptures, from whence we deduce the Doctrine of the *Holy Trinity*, according to the First Article of the Church of *England*, and the Answers in the *Assemblies Catechism*. If you refuse this, you do plainly tell us, that you will not, for the Satisfaction of all the World, let us know your real Sentiments on this Point; which is sufficient to justify all that can be laid to your Charge. Let me recommend to you one Text of Scripture, *It is necessary that Scandal should be: but wo to them by whom it shall come*, Mat. xviii. 7. As therefore you would avoid this Wo pronounced by our Blessed Saviour, in time remove that Scandal which you have already given, by Subscribing the Declaration: Which is the hearty Wish and Prayer of,

Your humble Servant, &c.

These be the NAMES of the Non-
subscribing Ministers.

Josh. Oldfield, D. D. Moderator, p. 1.

*John Sheffield,
John Billingsley,
William Harris,
Simon Brown,
John Evans,
John Hughes,
Thomas Sleigh,
John Savage,*

*Samuel Wright,
Benjamin Grosvenor,
John Ratcliff,
Samuel Rosewell,
Joseph Jenkins,
Moses Lowman,
Joseph Burroughs,
John Ingram,*

Thomas

| | |
|------------------------|----------------------|
| Thomas Leavesly, | Edward Bearne, |
| George Smyth, | Samuel Chandler, |
| Lewis Douglas, | William Sheffield, |
| Benja. Avery, L. L. D. | Nathanael Hodges, |
| Joseph Baker, | Robert Billio, |
| Ben. Andrews Atkinson, | Thomas Slater, |
| Gabriel Barber, | James Read, |
| Nathanael Lardner, | Henry Read, |
| William Facomb, | William Hocker, jun. |
| Samuel Savage, | Richard Biscoe, |
| Samuel Highmore, | Joseph Bennet, |
| Robert Lamb, | Richard Parker, |
| Amos Harrison, | Samuel Oldfield, |
| John Bradley, | John Cambden, |
| Samuel Clark, | Nathanael Foxwell, |
| Daniel Burges, | John Conder, |
| John Cornish, | Thomas Simmons, |
| Thomas Newman, | David Jennings, |
| Quintus Naylor, | John Eaton, |
| John Sherman, | Obadiah Hughes, |
| Jeremiah Hunt, | Arthur Shallet, |
| Samuel Baker, | Richard Tuddeman, |
| Thomas Petken, | E. Roscoe, |
| John Gale, D. P. | James Richardson, |
| Isaac Kimber, | Mathew Randal, |
| Clerk Oldsworth, | William Bush, |
| Richard Rigby, M. D. | Christopher Tayler, |
| Thomas Kerby, | Thomas Cotton. |

*A LETTER to the Reverend
Mr. John Conder, on his Signing
on Both Sides.*

Reverend SIR,

I Cannot Conclude without a Word or two to your Self, whose Conduct has been very surprisngly particular in this grand Debate which has so unhappily Divided the Reverend Body of our Ministers. You seem to aim at a Thing which never can be obtained, the Reconciling of Opposites, and of the Two Different Parties, center in Mr. *John Conder*, for your Name we find in Both the Printed Lists; and either Side claim you as their own, because you have set your Name to the Opinion of each Side. Perhaps you imagine by that, that you shall at least be in the Right by One of them. This Way of making Sure, was practised by a certain Physician within these twenty Years, who, to make sure Work, as he imagined, on his Death-bed had the Prayers of the Church of *England* read to him by a Protestant Minister, and the Extreme Unction of the Papists administred to him by a Popish Priest. In the same manner there was one of the *Saxon* Kings of our Heph-tarchy, who, upon hearing the Gospel of *Christ* preached, set up an Altar to *Christ* by the Altar of his former God. So these two Instances seem to bear some Parallel to what you have done. But tho' they might seem to make sure of the
Truth

Truth on one Side ; it is plain, that Doubt was the Motive of their Actions, that they were not Fix'd in either Opinion, but Wavering between both. The same, I am afraid, will hold good in your Self: For if you had been fully satisfi'd that the Subscribing Ministers were in the Right, and for that reason Subscribed with them to the *Declaration*, it is impossible that you could ever have thought of joining your Name to those who were of a contrary Opinion ; for that will be reconciling Truth and Error, as giving the same Testimony to both.

Not to multiply Words, or put a worse Face on the Matter, than is consistent with that good Character which you have in the World ; I am willing to believe, that what you have done, has only been a Work of Supererogation in Christian Charity, and an inconsidering Desire to Unite the Brethren, whose Disunion might, perhaps, give you so much Uneasiness. But, *Reverend Sir*, this Conduct of your's could not afford you, in Reason, any such valuable Prospect. For while you discover'd such an Inconsistency in your Opinion, you could not hope to have any great Influence upon either Side. Halting between two Opinions, is what should never fall in with the Character of a Teacher: For how can he direct a Congregation, who wanders himself in the Wiles of Uncertainty? What Dependance can a Congregation have upon a Preacher who does not so much as know his own Mind? In short, we of the Laity expect that our Teachers should be of more fix'd and certain Principles: And since you have, by your Conduct, given us Offence, we hope you will have so much Regard to
D your

(18)

your Self, as to let us know what your Real and Positive Opinion is in these Affairs, or Justifie what you have done, with Reasons so clear and evident, as may remove all our Doubts, and prove that you have acted like an Honest and Good Christian : Which that you may, is the Hearty Wish of,

Your Humble Servant,


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King *JESUS*
ON HIS
Royal Throne
IN
ZION.

OR,

Separate Congregational *Protestant Christian* Churches proved to be the *Old, Apostolical, and Primitive Christian* Churches, come fully out of the *Papal* and *Antichristian* Apostacy, and gone back to the Rules of the Word in their first Institution.

Wherein is shewed,

That they run Uniform, and Parallel with the First *Christian* Churches, and have their Doctrine, Precepts and Practice for their Pattern, and Warrant.

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A full Declaration of the Way of the Royal, and Evangelical Churches of the Son of God, and King of Kings, in all Particulars, measur'd by the Royal Standard, Charter, and Rule of the Word, and found to be according to the Pattern of Primitive Christianity, that Christ, and his Apostles gave in the Gospel Mount or Revelation.

By C. M.

L O N D O N,

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THE

Prefatory Observations.

LET the Reader mind these Observations.
 Obs. 1. The Signification of Abbreviations
 in this Church Book, or Book of the Church. (1.)
 † Notes: A Marginal Reading is in that
 Place. (2.) i. e. that is. (3.) viz. to wit.
 (4.) q. d. as if he should say. (5.) &c.
 and so forth.

Obs. 2. Some Scriptures are quoted by way
 of Illustration, Allusion and Proportion.

Obs. 3. Here is an Epitome of all the chief
 Things, that have, or can be wrote on this great,
 necessary, and useful Subject, that the generality
 of Christians, in all Christendom are so igno-
 rant of, and therefore so erroneous about a; a Isa. 60. 1,
 yet the Right Knowledge and Practice thereof
 is of great Importance to the Glory of God b, b Lev. 10. 3.
 and of high Concernment, and Advantage to the
 Souls of Men c, and Felicity of Kingdoms d. c Psal. 92. 13.

Obs. 4. The Holy Scriptures make a Disco- d Isa. 65. 8,
 very of two Sorts of False Churches, or Apostate
 Church-States. (1.) Israelitish, under the Old
 Testament e. (2.) Papal, under the New Te- e 1 Kings 12.
 stament Dispensation, in which the Church 26; --- 33.
 has been in a Captivity to Humane Ceremonies, 2 Chron. 11. 15.
 longer and worse than that in Literal Baby- and 13. 8, 9.
 lon, Rev. 13. 10, and, 11. 2, 3. and 12. 6. Romans 11. 4.
 and 13. 5. Hosea. 1. 2, 9.
 and 2. 2. & 9.

Obs. 5. Here the Reader may see, that there 15. Amos
 is a great Disparity, and Difference, between 5. 5; --- 21.
 the Christian Church before, and in the Apo-

stacy, and how Mankind hath been impos'd upon by the Bishop of Rome and his Creatures, who to cheat Mankind, calls all Apostolical, &c f. but God calleth him 1st, The Son of Perdition g, Wicked and Lawless One h. 2dly, A fallen Star with the Key of Hell in his Hand i. 3dly. An Hellish Beast, Messenger, and Destroyer k. 4thly, A false Prophet and Two-horned Beast, or Cruel Monster l. 5thly, And his Dignify'd Bishops, and Clergy, Hellish Locusts m, Earthly Merchants, and Ship-Masters with great Ships, [i. e.] Bishopricks and Benefices] and their Hired, Mercenary and Serving Priests, Sailors n. 6thly. His Ceremonies ; the Number or Invention of a Man o, [i. e. Man of Sin] and hellish Smoak, and Filthiness p. 7thly, And his Church-State. 1st, Earth q. 2dly, Sodom and Egypt r. 3dly, Babylon, for mixing together Divine and humane Institutions s. 4thly, A Bloody Whore, supported by Bloody and Persecutive Magistrates t.
Obs. 6. Of the Marks and Notes of true, and false Churches. See Obs. 5. and 7. and Chap. 1. to 20.

Obs. 7. The first Christian, and Gospel Churches, were particular, distinct, independent, holy and heavenly Congregations, Communities, and Societies of the faithful, professing and practising without any humane Inventions, the Faith, Obedience, Worship, Ministry, Order and Polity instituted by Christ u.

Obs. 8. Reformation being for the Glory of God, Profit, Honour, and Happiness of Men, why should any be offended at those that endeavour it w.

Farewell.

1 Sam. 2. 30.

2 Sam. 6. 11.

Hag. 2. 5-13.

Psalms 141. 5.

King JESUS
ON HIS
Royal Throne
IN
ZION.

OR,

Separate Congregational Protestant
Christian Churches, proved to be the
Old, Apostolical, and Primitive Chri-
stian Churches, come fully out of
the *Papal and Antichristian* Apostacy,
and gone back to the Rules of the
Word in their first Institution, &c a.

*a This is the
latter-day-glo-
ry, Ezek. 43.
2, ---- 4. with
v. 11, 12. and
Rev. 21. 1, 12, 16.*

CHAP. I.

THE Separate Congregational Pro-
testant Christian Churches own, and
confess, that Christ in the Exercise
of his Mediatorial Kingly Power is the only
Political Head, Efficient Cause, Author, In-
stitutor, and Founder of Christian Churches in
their Constitution, Worship, Ministry, Order,
Polity, and all the Administrations of the Word,
Seals, and Censures, that are therein to be per-
formed.

6 Separate Congregational Protestant Churches

b *Isaiah* 9. 7. *formed* b. *Note* 1. Wherein the Christian and 42. 8. New-Testament Gospel, Religious, Holy, and 33. 22. Spiritual, Heav'nly and Visible, Congrega-
Psalms 2. 6. tional Church-State is of God, or of Divine
Zech. 6. 12. Institution c. *See from Chap.* 1, to 20. &
Col. 2. 5, --- 10. and 3. 17. *Mat.* 16. 13, --- 19. & 18. 15, --- 20. &
c *Mat.* 16. 28. 19. *Heb.* 3. 3, --- 6. with *Heb.* 8. 5.
13 --- 19. and *Exod.* 25. 9. 1 *Chr.* 28. 12, 19. *Note* 2. The
18. 15 --- 20. Apostles with Christ's Mind, Will and Or-
& 28. 19, 20. der, d settl'd by Institution [i. e. Precept
Acts 1, 2, 3. and Practice] a perfect, perpetual, unal-
Heb. 12. 28. terable and uniform Worship, Ministry,
d 1 *Cor.* 2. 16. Order and Polity e ; and no Powers on
e 1 *Cor.* 11. 2 -- 23. & 14. Earth [they being but his Subjects and
37. 1 *Thes.* 4. 1. Servants f] may add, or diminish, or al-
2 *Thes.* 3-6-12. ter any thing in the least Measure therein.
Mat. 28. 19, *Note* 3. In this Royal and Heav'nly Church
20. *Eccl.* 2. 12. State, God reigns, and is worshipped in
f *Rom.* 13. 4. the Person of his Son h. And this is the
Prov. 8. 15. Glorious *Messias's* spiritual Kingdom wit-
2 *Cor.* 4. 5. nessed to by Types i, foretold by the Pro-
g *Deut.* 4. 2. phets k, testify'd of by himself l, and his
& 32. 4. *Gal.* 1. 8. 9. *Rev.* 22. Apostles m : In which Kingdom or Govern-
19. & 2. 24, 25. ment is, 1st. A Lawgiver to be obey'd n.
h *Psal.* 93. 1. 2dly. Subjects to obey o. 3dly. A Charter
i *Luke* 1. 33. and Rule of Obedience p. 4thly. Laws, Du-
2 *Cor.* 6. 16. ties and Ordinances to be observed q. 5thly.
k *Pf.* 89 1--35. Officers to rule, and see them observed, to
Isa 2. 3. & 9. Christ's Honour and Interest in the World r.
7. & 24. 23. 6thly. Priviledges in Case of Loyal Obedi-
Dan. 7. 14--27. ence s. 7thly. And Penalties to be inflicted
1 *Mat.* 16. 13. in Case of Rebellion against, and Trans-
19. & 18. 17. gression of those Royal Laws t. *See Gal.*
& 21. 43. & 1. 8, 9.
28. 19. 20. *CHAP.*
John 18. 36. *The Apostles by Commission from Christ, gathered*
Acts 1. 2, 3. Churches, and settled in them all Church-Affairs, *Mat.*
m *Acts* 20. 25. 28. 19, 20. *Acts* 1. 2, 3. 1 *Cor.* 11. 2, 23. *See Gal.*
& 28. 23--31. 1. 8, 9. 2 *Cor.* 11. 2, 3, 4.
Heb. 12. 28. *Rev.* 20. 4. & 21. 1 --- 17.
n *Isa.* 33. 22. 1. 8, 9. 2 *Cor.* 11. 2, 3, 4.
o *See Chap.* 3. p *See Chap.* 7. q *Ch.* 15. 16. r *Ch.* 10. s *Ch.* 16. t *Ch.* 14.



The Apostles by Commission from Christ, gathered Churches, and settled in them all Church-Affairs, Mat.
28. 19, 20. *Acts* 1. 2, 3. 1 *Cor.* 11. 2, 23. *See Gal.*
1. 8, 9. 2 *Cor.* 11. 2, 3, 4.

CHAP. II.

THE Christian, Religious, and Holy Means [the instrumental Cause] by which these Separates plant, and build Churches, is the Preaching of the Gospel, and Word of Christ. Note, Thus the Apostles built the first Christian Churches, *Mat.* 16. 18. with *Mar.* 16. 15. *1 Cor.* 4. 15. *2 Cor.* 10. 4. *2 Thes.* 2. 14. See *Mic.* 3. 10, -- 12. *Rev.* 13. 17. See *Chap.* 20. Use 4.

CHAP. III.

THE Christian, Religious, Spiritual and Holy Matter in these Churches, were in the Apostolical, Primitive, and first Christian Churches; *Viz.* They are constituted and built of visible Saints, and their immediate Seed, as their material Cause *u.* Note 1. Holy Things are only for Holy Persons *w.* Note 2. Christ never intended to take whole Towns or Nations into the Church *x.* Note 3. Such a Practice was the Cause, and Means of the Apostacy *y.* See *Chap.* 20. Use 4.

u *Mat.* 16. 18.
with *1 Cor.* 14.
33. & 7. 14.
Ephes. 6. 4.
1 Kings 6. 7.
2 Chr. 23. 19.
1 Cor. 5. 13.
James 2. 18.
1 Pet. 2. 3--5.
w *Mat.* 7. 6.
Ezek. 44. 9.
x *John* 18. 36.
Rev. 14. 1-12.
y *Rev.* 13. 3.
z *Mat.* 16. 17.
18. with *Gen.*

CHAP. IV.

THE Christian, Religious, Spiritual, and Holy Form in these Churches, were in the first Christian Churches; *Viz.* They are gathered, founded, built, joyned, united, and incorporated, by a voluntary, and holy Covenant, or Consent, Agreement, and Profession of the Christian Faith and Obedience, as their formal Cause *z.* Note 1. This holy Matter and Form is in our Christian Creed, Baptismal Vows, and *Assembl. Cat. A.* 95.

17. 1--10. *Ex.*
19. 8. & 24. 3--
8. *Deut.* 26. 1--
17. & 27. 26.
Nehem. 9. 38.
& 10. 1,--29.
Isa. 2. 3. & 19.
21. & 44. 4--5.
& 56. 4,--6.
Fer. 50. 5.
Acts 2. 37-41.
& 11. 23. *2 Cor.*
9. 13 & 11. 2.
See *Col.* 2. 2.

8 *Separate Congregational Protestant Churches*

See *Amos* 3. 3. *Note* 2. That through the Neglect of mutual Watch, the Sin of one *Achan* in breaking the Covenant, or Charter of their first Constitution, was the Sin

a *Jos.* 7. 11-26. of all *Israel* a.

See *Ex.* 2. 62.

Neb. 9. 38. &

10. 1-29. & 2.

20. *Isa.* 4. 3.

Ezek. 43. 11.

CHAP. V.

THE final Cause, or Christian, Religious, and Holy Ends of these Churches, were in the Churches built by, and in the Apostles Days; viz. 1st, The Glory, and Honour of

b 2 *Cor.* 9. 13.

Isaiah 61. 3.

Romans 15. 6.

1 *Pet.* 2. 5, 9.

c *John* 4. 24.

Psal. 92. 13.

d 1 *Cor.* 1. 9.

& 10. 16, 17.

& 14. 23.

1 *Pet.* 2. 3-5.

e *Psal.* 9. 17.

1 *Cor.* 2. 14.

God in Christ b. 2dly, Their Souls Benefit, and Growth in Grace, under Ordinances, or in worshipping of God according to the Rules of the Word only c. 3dly, And Communion with him, and one another, in the holy Use of his own Worship, Ministry, and Polity, statedly and socially, in one Place d. *Note* 1: This is no Work for the profane e. *Note* 2. These Ends being all spiritual, and concern only spiritual and eternal Things, therefore, the Worldly, and Civil Powers need not to fear, that this Church-State, Order and Government will

f *John* 18. 36

2 *Cor.* 10. 4.

Isaiah 65. 8.

g *Mat.* 16. 13--

19. & 18. 15-20.

1 *Cor.* 5. 4.

2 *Cor.* 2. 6.

2 *Cor.* 11. 20--

33. & 14. 23.

Acts 1. 14-26.

& 6. 5. & 14.

23. & 15. 22.

h *John* 1. 12,

13. 2 *Thes.* 1.

4. *Rom.* 16. 16.

See *Gal.* 1. 8, 9.

2 *Cor.* 11. 2, 3, 4.

be any Prejudice to them f: See *Chap.* 8. 18.

CHAP. VI.

THE Christian Latitude, Extent, Compass, and Quantity of these Churches, was by Divine Institution in the first Christian Churches; viz. Congregational, that met in one Place to use the Power of the Keys in all Church-Administrations g. *Note* 1. The true Religion, and this Church-State are Twins, and both of God h. *Note* 2. Christ is said to gather his Disciples into a Gospel, Visible Congregational Church-State, by a Profession of the Chri-

Christian Faith which includes Obedience ; ; *i Mat. 16-16,*
 in respect to which Confession are Promises.
 1st, Of building the Christian Church *k. 2^{dly}, k v. 18.*
 Of preserving it *l. 3^{dly}, Of the Keys, all ^{libid.}*
 which were given to *Peter*, and the rest of
 the Disciples, as Christ's associated Church
 on Earth *m.* And as their Pastor, he admi- *m v. 19.*
 nistred to them, as his associated Church on
 Earth, the Lord's Supper *n* ; See *Mat. 16. n Mat. 26. 26.*
 18. *Upon this Rock I will build my Church. q. d. with Acts 2.*
 My Churches, or my Gospel, Visible Con- *42, 47. & 5.*
 gregational Church-State. Note 1. Their *11, & 8. 1. 3.*
 visible Profession together in one Place *o. o Matth. 16.*
 (2.) The Gift of the Keys, *i. c. full Power ^{13, --- 17.}*
 of all Church-Government, and of the Ad-
 ministration of the Word, Seals, and Cen-
 sures in this Church-State *p.* (3.) Christ thus *p v. 19.*
 expounding it *q.* (4.) And the Apostles *q ib. 18, 15, --*
 Practice in this Case *r* prove that by *18, 20.*
 Church, in *Mat. 16. 18, 19.* Christ meant, *1 Cor. 5. 4.*
 and the Apostles understood him of a *See Chap. 14.*
 Gospel, Visible Congregational Church- *1 Cor. 5. 4.*
 State *s.* (5.) The Rock, or Foundation of *2 Cor. 2. 6. 10.*
 the Visible Church is not *Peter* confessing, *See Note 12.*
 but Christ confessed *t.* (6.) A particular *t Ephes. 2. 20.*
 Congregation of the Faithful, is not called *1 Cor. 3. 11.*
 a Part, but a whole Visible Church, and di- *1 Pet. 2. 3--6.*
 stinct Body Politick *u.* (7.) We read not in *u Acts 15. 22,*
 Christ's Testament of a Representative *Rom. 16. 23.*
 Church of Elders, these are never call'd the *1 Cor. 14. 23.*
 Church, but the Body of the People are cal- *w Acts 15. 4,*
 led the Church in Distinction from their *22. & 14. 23.*
 Officers *w.* (8.) The Church is the House, *& 20. 17, 28.*
 Flock, and select People of God *x.* (9.) *Ec-* *1 Cor. 12. 28.*
clesia is put in one Place for a Civil or com- *Fam. 5. 14.*
 mon Assembly lawful or unlawful *y,* but in *Rev. 2. 1.*
 a sacred Sense, in all other Places it is taken *x Acts 20. 28.*
 either for the Catholick Church *z,* or for *1 Pet. 2. 5.*
y Acts 19. 32,
z, or for 39, 41.

particular Congregations of the faithful called out *a.* 1st, From whence. See *b.* 2^{dly}, To what. See *c.* 3^{dly}, By what. See *d.* (10.) There were three Churches that met in three private Houses or Families *e.* (11.) Some speak, 1st, Of a Place of Wood and Stone as a Church *f.* 2^{dly}, Of a Parochial Church; consisting of all in a Parish. 3^{dly}, Of a Collegiate or Cathedral Church. 4^{thly}, Of a Diocesan Church. 5^{thly}, Of a Provincial Church. 6^{thly}, Of a National Church. 7^{thly}, Of a Representative Church. 8^{thly}, Of a Catholick Visible Church consisting of all hopeful Professors of Christianity, living at the same Time on Earth; of all which we read not a Word in Christ's Testameet *g.* (12.) Of this Congregational Frame was the Christian Church at *Jerusalem* *h.*, *Antioch* *i.*, *Casarea* *k.*, *Troas* *l.*, *Ephesus* *m.*; *Corinth* *n.*, and all the Churches the Apostles built *o* according to the Pattern given in the Gospel Mount or Revelation *p.* (13.) Our *English* Art. 19. saith, the Visible Church of Christ is a Congregation of faithful Men, &c. See also *Assemb. Cat. A.* 95. (14.) We read in Christ's Testament but of two Sorts of Churches, *viz.* 1st, The Catholick Church, and Mystical Body of Christ, consisting of all true Believers in all Ages, and Places, and will be invisible 'till the Judgment-Day *q.* This is not the Subject of visible Ordinances, Ministry, and Polity *r.* 2^{dly}, The visible and in-

a 1 Cor. 14. 23. *b* John 15. 19. *c* 1 Pet. 2. 9. *d* Rev. 18. 4. *e* John 4. 24. *f* 1 Cor. 1. 9. *g* 1 Pet. 2. 3, 5, 9. *h* 2 Thes. 2. 14. *i* Rom. 16. 5. *j* 1 Cor. 16. 19. *k* Col. 4. 15. *l* Phil. 2. *m* But see *Acts* 12. 5. *n* Rom 16. 4, 5, 16. *o* Mat. 18. 17. *p* Phil. 3. 6. *q* 1 Cor. 1. 1, 2. *r* Col. 2. 8. *s* Acts 5. 38. *t* Mat. 15. 13. *u* h Mat. 18. 17. *v* Acts 2. 47. *w* & 5. 11, 12. *x* & 8. 1, 3. *y* & 11. 22. *z* & 12. 1, 5. *aa* & 15. 4, 22. *ab* 1 Cor. 12. 28. *ac* & 15. 9. *ad* Gal. 1. 13. *ae* Phil. 3. 6. *af* See Acts 1. 14. *ag* 26. & 6. 2-5. *ah* & 9. 26. *ai* & 11. 2, 18. *aj* & 21. 16-22. *ak* i Acts 11. 26. *al* & 13. 1. & 14. 23, 27. *am* & 15. 3. *an* k Acts 18. 22. *ao* l Acts 20, 5, 18. *ap* m ib. v. 17, 28. *aq* 1 Tim. 5, 16. with 1. 3. & 3. 15. *ar* Rev. 2. 1. *as* n Rom. 16. 23. *at* 3 John 6, 10. *au* 1 Cor. 5. 4. & 11. 20, 33. & 14. 23. *av* o Col. 2. 2. *aw* 1 Thes. 4. 18. & 5. 11-14. *ax* Heb. 10. 25. *ay* p Mar. 16. 13-19. & 18. 15. 18. & 28. 19, 20. *az* q Acts 1, 2, 3. *ba* Eph. 1, 10-23. & 3, 10, 21. & 5. 23-32. *bb* Col. 1. 18. 24. *bc* Heb. 2. 12. & 12. 23. *bd* r 1 Cor. 5. 4-13. & 14. 22.

instituted Church of one particular Congregation of the faithful s. (15.) Where there were but one Congregation of the faithful in a City, Town, or Village, they are called the Church in the Singular Number, and may be read, and signifie a particular, single, and distinct Congregation [Assembly, Community, or Society] of the faithful.

And for their Edification that want a Concordance, I will give about Sixty Instances thereof. Upon this Rock I will build my Church t. Neglect to hear them tell it to the Church. If Neglect to hear the Church let him u. The Lord added to the Church v. And great Fear came on all the Church x. A great Persecution against the Church y. Assembled themselves with the Church z. And had ordained them Elders in every Church a. And had gathered the Church together b. Being brought on their Way [or sent forth] by the Church c. And Elders with the whole Church to send d. Gone up and saluted the Church e. Likewise greet the Church that is in their House f. As I teach every where in every Church g. He that prophesieth edifieth the Church h. That the Church may receive Edifyings i. If the whole Church be come together k. This is not applicable to a Meeting-Place, to a Diocesan, Provincial, National, nor to a Catholick, Visible Church. Persecuting the Church l. No Church communicated with me but ye only m. Paul and Timothy unto the Church n. Let not the Church be charged o. The Church that is at Babylon salueth you p. Witness of thy Charity before the Church q. I wrote unto the Church, but Diotrophes r. In the Church. In the Church

s ibid.

Mat. 16. 18.

Mat. 18. 17.

Acts 2. 47.

x — 5. 11.

y — 8. 1.

z — 11. 26.

a — 14. 23.

b — 27.

c — 15. 3.

d — 22.

e — 13. 22.

f Rom, 16. 5.

g 1 Cor. 16. 19.

h Col. 4. 15.

i Phil. 2.

j 1 Cor. 4. 17.

k — 14. 4.

l — 5.

m — 23.

n Phil. 3. 6.

o — 4. 15.

p 1 Thes. 4. 11.

q 2 Thes. 1. 11.

r 1 Tim. 5. 16.

s 1 Pet. 5. 13.

t 3 John 6.

u — 9.

- s *Acts* 7. 38. in the Wilderness s. Teachers in the Church
 t ——— 13. 1. at *Antioch* t. Who are least esteemed in the
 u *I Cor.* 6. 4. Church u. When you come together in the
 w ——— 11. 18. Church w, i. e. *Church-Assembly or Church-Meeting*. God set the Apostles [primarily]
 x ——— 12. 28. in the [*Jerusalem*] Church x. Yet in the
 Church [Assembly] I had rather speak
 y ——— 14. 19. five Words y. Let him keep silent in the
 z ——— 28. Church z [Assembly]. A Shame for Wo-
 a *I Cor.* 14. 35. men to speak in the Church a [Assembly].
 b *Col.* 4. 16. Cause that it be read also in the Church b
 [Assembly]. *Of the Church. Saul made Havock*
 c *Acts* 8. 3. of the Church c. It came to the Ears of the
 d ——— 11. 22. Church d. *Herod* vex'd certain of the Church e.
 e ——— 12. 1. Prayer was made of the Church f. They were
 f ——— 5. received of the Church g. Called for the El-
 g ——— 15. 4. ders of the Church h. *Phebe* a Servant of the
 h ——— 20. 17. Church of *Cenchrea* i. Note, *It is a Haven*
 i *Rom.* 16. 1. Church of *Cenchrea* i. Note, *It is a Haven*
 k ——— 23. *Town near Corinth, yet it had a distinct Church*
 l *I Cor.* 14. 12. from Corinth. *Gaius* mine Host, and of the
 m *Jam.* 5. 14. whole Church k. That ye may excell to the
 n *3 John* 10. edifying of the Church l. Let him call for the
 o *Rev.* 2. 1. Elders of the Church m. *Diotrephes* casts them
 p Compare out of the Church n. Unto the Angel of the
Rev. 2. 1. with Church of *Ephesus* o. [Angel or Angels] i. e.
Acts 20. 17, 28 Elders, for these Epistles were not sent to any
Rev. 2. 7, 10, 24 single Person p. Unto the Angel of the Church
 q ——— 12. of, or in *Smyrna* q. *Pergamos* r. *Thyatira* s.
 s ——— 18. *Sardis* t. *Philadelphia* u. And of the *Laodice-*
 t ——— 3. 1. ans w. Church of God. Feed the Church of God x.
 u ——— 7. Unto the Church of God y. Or despise ye the
 w ——— 14. Church of God z. i. e. *Church-Assembly or Poor*
 x *Acts* 20. 28. of the Church. I persecuted the Church of God a.
 y *I Cor.* 1. 1. He takes Care of the Church of God b. The
 z *I Cor.* 11. 22. Church of the Living God c. (16.) Where
 a ——— 15. 9. there were more than one Congregation of
 b *Gal.* 1. 13, the faithful, yea, tho' in one and the same
 c *I Tim.* 3. 5. Nation, Country, and Province, they are
 e ——— v. 15, [about

[about five and thirty Times] call'd Churches in the Plural Number, and may be read, and signifie particular Congregations, [Assemblies, Communities, or Societies] of the faithful. The Churches of Judea, Galilee, and Samaria d. Note, This shews that there is no National Church under the Gospel of Divine Institution. The Church of Syria, and Cilicia e. So were the Churches established in the Faith f. All the Church of the Gentiles gave Thanks g. The Church of Christ salute you h. And so I ordain in all Churches i. No such Custom, neither the Church of God k. As in all the Church of the Saints or holy ones l. Let your Women keep silent in the Church m. i. e. Church-Assemblies or Church-Meetings. As I have given Order to the Church of Galatia, even so do ye n. The Church of Asia salute you o. The Grace of God bestowed on the Church of Macedonia p. Whose Praise is thro' all the Church q. Chosen [Greek ordained. So Acts 15. 2. determined, Beza ordained.] Of the Church r. The Messengers of the Church s. Shew the Proof of your Love before the Church t. Paul took Wages [i. e. the more Maintenance] of other Churches u. And had in his Apostolical Office the Care of all the Church v. [This is what the Unholy Pope pretends to x.] Wherein were ye inferiour to other Churches y. Unto the Church of Galatia z. Unknown by Face unto the Church in Judea, in Christ a. Ye Brethren became Followers of the Church in Judea, in Christ b. Jesus c. We our selves glory of you in the Church of God d. Send it to the seven Churches in Asia e. The seven Stars are the Angels [or Pastors] of the seven Churches.

The

d Acts 9. 31.
 — 15. 41.
 Gal. 1. 2, 22,
 1 Thes. 2. 14.
 2 Cor. 8. 1.
 Rev. 1. 4, 11, 20.
 See Col. 2. 8.
 e Acts 15. 41.
 f — 16. 5.
 g Rom. 16. 4.
 h — 16.
 i 1 Cor. 7. 17.
 k — 11. 16.
 l — 14. 33.
 m — 34.
 n — 16. 1.
 o — 19.
 p 2 Cor. 8. 1.
 q — 18.
 r. r — 19.
 s — 23.
 t. t — 24.
 u — 11. 8.
 v — 28.
 x 2 Thes. 2. 4.
 2 Cor. 11. 13.
 Rev. 9. 1-11.
 y 2 Cor. 12. 13.
 z Gal. 1. 2.
 a — 22.
 b 1 Thes. 2. 14.
 c 2 Thes. 1. 4.
 d Rev. 1. 4, 11.

14 *Separate Congregational Protestant Churches*

e *Rev.* 20, The seven Candlesticks are the seven Churches e. What the Spirit saith to the Church f.
 f ——— 2. 7. And all the Church shall know that Christ
 So *v.* 11, 17, 29. searcheth the Hearts g. I Jesus have sent my
 & 3. 6, 13, 22. Angel to testify these things in the Church h.
 g *Rev.* 2. 23. Note, So dear to Christ are his Churches,
 h ——— 22. 16. that John by his Order, shut up, and completed the Holy Church-Canons, or Rules of all Church-Affairs [i. e. of the Churches Faith, and Practice] with the Grace of our Lord Jesus Christ, be with you all [i. e. all his Churches] Amen i. (17.) *Acts* 19. 37. *Robbers of Churches, Greek Temple-Spoilers, i. e. Pagan Idol-Temples, for then there was no Christian Temples, or Meeting-Houses built, but they met in Fields, and private Houses, as the Iniquity of the Times would bear k. Neither were there then any Christian Schools, with University-Degrees, Customs, Vows, Ceremonies, Attires, &c. See Rom.* 16. 5. *Col.* 2. 8,

C H A P. VII.

THE Christian, Religious, and Holy Rule in these Separate Churches, were in the first Christian Churches; viz. The Word of God, which is the only, perfect, sufficient, perpetual, and unalterable Rule and Directory of the Churches Faith and Practice l. See *Gal.* 1. 8, 9. It is only by the Royal Charter, Rule, Warrant, and Liturgy [i. e. Service-Book] of Christ's Testament, that they act all Church-Affairs m, i. e. Constitution, Worship, Ministry, Order and Polity, and all the Administrations [of, or in this Polity] of the Word, Seals, and Censures. Note 1. That there is a certain Form of Church-Government prescribed by the Word of God, and per-

l See *Assembl.*
Cat. A. 2, 3.
 m *Mat.* 16. 19.
 & 28. 19, 20.
Acts 17. 11.
Col. 3. 17.
 1 *Thes.* 4. 1.
 2 *Tim.* 3. 15, 17
 2 *Pet.* 1. 19.
Rev. 11. 2.
 & 14. 1--12.
 & 21, 12--16.

perpetual for all Ages *n*. Note 2. The revealed Mind, and Will of God in his Word teacheth every good Work *o*. i. e. all that we should believe, and do, to be compleat Christians *p*, and all true Religion that is, 1st, Faith in God. 2^{dly}, And Observance of him, which is all that concern God's Glory, and Man's eternal Salvation and Happiness *q*; therefore all Church-Affairs is set down in it, both as to their essential Parts *r*, and necessary Circumstances, as Time *s*, Place *t*, Gesture, &c. belonging to Decency and Order *u*; for nothing of Man must be our Rule in Church - Affairs. 1st, Not his Will *w*. 2^{dly}, Inventions *x*. 3^{dly}, Doctrine *y*. 4^{thly}, Commandments, Edicts, and Statutes *z*. 5^{thly}, Examples *a*. 6^{thly}, Good Intentions *b*. (3.) Superstition; or Addings to God's Word, or Church-Institutions, and Persecution are Twins, and both of the Devil *c*. For it blasphemes or reproaches, 1st, God's Attributes of Wisdom, &c. 2^{dly}, Word. 3^{dly}, Worship. 4^{thly}, Government. 5^{thly}, And Christ's Offices, as if there were something wanting in them, that Man must mend *d*. See Eccl. 2: 12. Note, Humane Ceremonies, as Parts of Divine Worship, are Popish Works of Supererogation, Isa. 1. 13. (4.) In the Apostacy they are gone off, and separated from this Rule in their Church-Affairs. (5.) All in Church-Affairs, that is not to be found in this Rule, is to be rejected *e*. (5.) We are all Servants, and it becomes Servants to do all Things by Rule, and not without their Master's Order to make

2 Chron. 11. 15. Rev. 2. 10. & 9. 1--11. d *ibid*. 13. 1, 5, 6. & 17. 4. Deut. 4. 2. & 32. 4. Gal. 1. 8, 9. e *Isaiab* 8. 20. Rev. 11. 2, --- 4.

Rev. 2. 24, 25
1 Cor. 11. 2-26.
2 Tim. 3. 15-17
1 Thes. 4. 1.
Mat. 6. 10.
Rom. 12. 2.
1 Pet. 4. 2.
Ephes. 5. 17.
Rom. 16. 26.
Col. 2. 5--10.
& 4. 12.
See Assemb.
Cat. A. 2, 3.
2 Tim. 3. 15-17.
1 Thes. 4. 1.
Acts 20. 7.
2 Tim. 4. 2.
1 Cor. 16. 1.
1 Thes. 5. 16, 17.
Mat. 18. 20.
Luke 22. 14.
Acts 20. 36
John 17. 1.
Col. 2. 5--10.
1 Cor. 14. 1--40.
Mat. 6. 10.
Col. 2. 8--23.
Mat. 15. 2.
1 Cor. 11. 16.
Mat. 15. 9.
1 Kings 12. 26--33.
Hos. 5. 11.
Mic. 6. 16.
Rev. 13. 18.
1 Cor. 11. 1.
2 Kings 16. 10, --- 17.
1 Sam. 13. 9--13. & 15. 22.
1 Chron. 15. 13.
Jos. 22. 18-29.
Mat. 16. 23.
Gen. 3. 1--3.

16 *Separate Congregational Protestant Churches*

f 1 Cor. 4. 5. make new Rules f. (6.) That which is not
Gal. 6. 16. done according to this Rule, 1st, God rec-
g 1 Cor. 11. 20. kons it as not done g. 2^{dly}, Ill done h. 3^{dly},
Mat. 15. 9. God accepts in Church - Affairs only that
Isa. 43. 22. which is of his own Institution, Amos 5.
with Jer. 6. 20. 5, --- 22. Hof. 9. 1, --- 15. 1 Kings 12.
1 Chron. 10. 14. 5, --- 22. 2 Chron. 11. 15. Rev. 9. 1, -- 11.
1 Sam. 28. 6. 26, -- 33. and 13. 2, --- 18. and 17. 4. and 18. 4.
h Lev. 10. 3. (7.) In all Church-Affairs Christ's Royal
i John 10. 5. Voice in the Charter of the Word alone
Psal. 94. 15. must rule, and all the Sheep, and upright
in Heart, will hear, follow, and obey it i.
(8.) *Let all Things be done decently, and in*
Order k, q. d. Let them be for Principle,
k 1 Cor. 14. 1-40. Matter, Manner, and End, as God has pre-
1 Chron. 13. 15. scribed, and instituted in his Word. [Upon
Psal. 37. 23. this Text the Pope builds all his Inventions.]
& 50. 23. But see Rev. 9. 12. and 13. 18. and 17. 4.
& 119. 133. and 18. 4.
Isaiah 2. 7.
Col. 2. 5--10.

C H A P. VIII.

THE Christian, Religious, Holy, Spiritual,
Divine, and Heavenly Polity [i. e. Dis-
cipline, Rule, and Government] in these separate
Churches, were in the Apostolical and Primitive
Churches in all Acts, and Cases wherein they
use and exercise the Power of the Keys l. Note 1.

There are Twelve Cases, and Acts of the
Power of the Keys, or of the Grand and
Royal Charter of Church - Government l.
1 Mat. 16. 19. All which are the Rights, Prerogatives,
& 18. 17, 18. and Priviledges of the Christian Church, or
1 Cor. 5. 4. Churches. (2.) The Keys signifie full Power,
2 Cor. 2. 6. 10. and Authority of all Church - Affairs, and
Rom. 9. 4. Administrations m. (3.) The Keys are the
& 11. 17. Churches Use, Exercise, and Practice of its
Col. 2. 5--10. Charter of Power and Authority. 1st, In
& 3. 17. Admission of Members, by a Profession of
Rev. 11. 3. Faith
& 20. 4.
See Gal. 1. 8, 9.
m Mat. 16. 19.
1 Cor. 5. 4.
Rev. 3. 7.

Faith in Christ, and Obedience to him *n.* ^{Acts 2. 37-41}
2dly. In Members orderly removing from ^{& 8. 37. & 19.}
 one Church to another; by Letters of Re- ^{18. 2 Cor. 9. 13.}
 commendation, for Travelling Members to ^{& 11. 2. 1 Pet. 3.}
 have transcient, and occasional Commu- ^{15. Rev. 14. 1.}
 nion in the Seals *o.* And by Letters of ^{with Ex. 19. 1-8}
 Dismissal for full, and fixed Communion, ^{Deu. 26. 1-18.}
 when Members, and their Families remove ^{& 27. 26.}
 to dwell near another Church *p.* *3dly.* In ^{2 Chro. 23. 19.}
 a Voluntary Contribution to the Support ^{Rev. 21. 12.}
 of Ordinances, Ministry, Meeting-Place, ^{Acts 9. 26.}
 and Poor *q.* *4thly.* In Mission, or Sending ^{Psal. 40. 10.}
 of gifted, fit, faithful, and approved Bre- ^{& 66. 16.}
 thren upon the publick Service of Christ, ^{Mat. 3. 6.}
 and his Church. *5thly.* In mutual, and ^{& 10. 32.}
 holy Prayer, Praises, Conference, Edifica- ^{& 16. 16.}
 tion, Comfort, Exhortation, Admonition, ^{Rom. 14. 1-11.}
 Watchfulness, and Submission to one ano- ^{& 15. 1-7.}
 ther in the Lord, in this their Commu- ^{& 10. 10.}
 nion *s.* *6thly.* In Occasional Meeting of ^{Acts 15. 3.}
 Elders and Brethren to give Advice, and ^{& 18. 27.}
 Counsel from the Word when desired *t.* ^{1 Cor. 16. 3, 16.}
7thly. In Trying and Examining of their ^{18. 2 Cor. 3. 1-3.}
 own Matters, and Members within them- ^{Phil. 2. 29.}
 selves *u;* and in Expostulating with any ^{Col. 4. 10.}
 Member in Case of a supposed Offence, to ^{3 John 8, 9.}
 which the very Apostle submitted *w.* ^{1 Rom. 16. 1, 2.}
8thly. In Publick Admonition, and Binding ^{1 Cor. 16. 1, 2.}
 by the Censure of Excommunication *x.* ^{1 Pet. 4. 10, 11.}
9thly. In Loosing from it. *y.* *10thly.* In Call- ^{Acts 28. 30, 31.}
 ing and Ordaining of their own Servants, ^{Gal. 6. 6, 10.}
 or Officers *z.* *11thly.* In the Office, Ad- ^{1 Acts 9. 30.}
 ministrations of the Word and Seals, by the ^{& 11. 22-30.}
 teach- ^{& 15. 2-27.}
^{& 18. 27.}

C

Prov. 11. 14. *u* Mat. 18. 17. *i* Cor. 2. 15. & 5. 12. Rev. 2. 2.
w Acts 8. 2-18. & 9. 26. & 21. 16-22. *x* 2 Cor. 2. 6. Mat 16.
 19. & 18. 18. John 20. 23. *i* Cor. 5. 4, 12. *y* 2 Cor 2. 7, --- 10.
 Mat. 16. 19. & 18. 18. John 20. 23. Gal. 6. 1. Ephes. 4. 32.
z Acts 1. 14-26. & 6. 2-5. & 14. 23. Tit. 1. 5.

18 *Separate Congregational Protestant Churches*

a *Mat.* 28. 19. teaching Elders *a*, who are the same that
b *Acts* 30. 17. are called Bishops and Pastors *b*. 12^{thly}. In
28. *Eph.* 4. 11. the Exercise of Prophecy, or Preaching by
Tit. 1. 5-7. gifted, and approved Brethren, not in
1 *Pet.* 5. 2. Pastorial, [or Episcopal] Office *c*. *Note* 4.
c *Acts* 8. 4. Here is an Epitome of the Congregational,
& 11. 19-21. *i. e.* Apostolical, and Primitive Church-
& 18. 27. Government in all the Parts, Objects, Acts,
Rom. 12. 6. and Duties, about which it is conversant *d*.
1 *Cor.* 14. 3, 29, 31. *Note* 5. Church Polity is the wise Ordering
d *Col.* 2. 5-10. all Church Affairs according to the Royal
Rev. 2. 14, 25. Charter, and Rule of the Word, for the
e 1 *Tim.* 3. 5, 15. King's Honour and Interest in the World,
Ezek. 43. 11, 12. and Edification, Comfort, Purity, Peace and
2 *Tim.* 3. 17. Safety of the Church-Corporation, and his
1 *Cor.* 14. 12, 26, --- 32. free People and Subjects therein *e*. *Note* 6.
Rev. 2. 14, 25. Church Power in Government, or the Power
& 11. 2-4. of Acting of Church Affairs is, I. *Supream*,
& 21. 12, 16. *Note*, *The i. e.* Kingly, Law, Right, and Officer-
Rights, 1. *Of* making. This by way of New Covenant
Zion's King. Gift from the Father, is peculiar to the
2. *Of the Chri-* Lord Jesus Christ. *Psalms* 2. 6. & 93. 1.
stian Church. *Isa.* 9. 7. & 24. 23. & 33. 22. *Mat.* 28. 18.
3. *Of the Cler-* *Isa.* 9. 7. & 24. 23. & 33. 22. *Mat.* 28. 18.
gy, *i. e.* Elders. *Rev.* 3. 7. *John* 5. 21, --- 27. II. *Ministe-*
See all these in *rial, i. e.* Servant, subordinate, delegated,
Note 3, 6, 7, 8. and executive: This is, 1st. *Extraordinary*;
as in the Apostles, Prophets, and Evange-
1 *John* 20. 21. lists *f*. 2^{dly}. *Ordinary*; as in every parti-
2 *Cor.* 11. 28. cular Congregation, built on the Christian
Faith, and Obedience, or on Christ, and his
Doctrine, which *Peter* in the Name, and as
the Mouth and Representative of the rest
professed *g*. And this Ordinary Church
Power lodged by the King's Gift, Promise,
& 5. 4. and Charter of the Word in every Con-
Col. 2. 5-10. gregational Church *h* is, 1st. *Fraternal*, or
Rev. 11. 3. Power of Priviledge; this belongs unto the
& 20. 4. Brotherhood, and is exercised in Suffrages,
Psal. 149. 8, 9. *h* *Matth.* 16. in
13 --- 19.

in Elections *i*, Admissions *k*, and Censures *l*,
 and in mutual Prayer, Exhortation, Ad-
 monition, &c *m*. 2dly. Official, or Power
 of Office ; this is proper to the Presbytery
 or Episcopacy, *i. e.* Elders *n*. Note 7. The
 Fraternal and Official Power of Acting of
 Church Affairs do not in any wise preju-
 dice each other, but may sweetly agree to-
 gether ; as we may see in the Example of
 the Apostles furnished with the greatest
 Church-Power, who took in the Presence,
 Concurrence, and Consent of the Brethren
 in Church Administrations *o*. Note 8. This
 Government of the Church is a mixt Go-
 vernment, in regard, 1st. Of the Body or
 Brotherhood of the Church, it is *Democra-*
tical *p*. 2dly. Of the Elders, it is *Aristo-*
cratical *q*, and Elders being the same with
 Bishops *r*, it is *Presbyterial* and *Episcopal*.
 3dly, And of Christ it is truly *Monarchial* *s*.
 A parallel Example to the like Perfection,
 is not to be found on Earth *t*. Note 9. Tho'
 all the Members have a Right to, and In-
 terest in the Power of Membership, or Pri-
 viledge, yet as Children by their Non-
 Age ; so Women, by their Sex, are debarr'd
 from the Exercise of Authority in the
 Church *u*. Note 10. A Church-Polity to de-
 prive Men of Civil, or Religious Rights,
 for Non-Conformity to the Cob-Webs of
 humane Ceremonies, is no Ordinance, or
 Institution of Christ *w*. Note 11. In the Pro-
 testant, Reformed, and separate [from
 Rome] World, Men have named three
 Sorts and Forms of Church-Government,
 and it's controverted amongst them, who can
 lay, and put in the best Plea, Claim, and
 Right to Divine Authority, and Institu-
 tion, *viz.*

i Acts 14. 23.
k Acts 9. 26.
l 1 Cor. 5. 4.
m Ephes. 5. 21.
n Heb. 10. 25.
o Rom. 14. 19.
p & 15. 14.
q 1 Thes. 5. 12.
r 1 Tim. 5. 17.
s Heb. 13. 7, 17.
t 24. 2 Cor. 8. 10.
u Acts 1. 14--26
v & 6. 3, 5.
w & 14. 23.
x & 15. 4--27.
y 1 Cor. 5. 4, 12;
z 2 Cor. 2. 6--10.
aa & 8. 10.
ab Philem. 14.
ac 1 Cor. 5. 12.
ad 1 Tim. 5. 17.
ae Acts 20. 17.
af with 28. Greek
ag Bishops, &
ah Tit. 1. 5--7.
ai 1 Pet. 5. 2.
aj s Psal. 2. 6.
ak Rev. 3. 7.
al Mat. 16. 19.
am & 21. 43.
an Acts 28. 23, 31
ao Heb. 12. 28.
ap t Deut. 4. 6, 7.
aq 1 Kings 10. 5.
ar Isa. 2. 2, 3.
as u 1 Cor. 14. 34.
at 1 Tim. 2. 12.
au w Rev. 2. 10.
av & 9. 1,-- 11.
aw & 11. 7.
ax & 13. 2--17.
ay Luke 9. 56.
az 2 Cor. 10. 4, 8.
ba & 13. 8, 10.
bb & 1. 24.
bc Luk. 22. 24-27
bd John 18. 36.

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† It is said that the first separation from those good Men was on the Account
 1. Of their Church Matter.
 2. Worship.
 3. Ministry.
 4. And Polity.

(1.) *Episcopal Church-Government*, See it in Dr. *Confin*, of the Polity of the Church of England, or of the National Way. Note, here is considerable, I. Their Matter, II. Their Liturgy, Ceremonies, and Worship. III. Their Ministry and Officers, [some of which are also Civil Magistrates] which are of five Sorts or Degrees, viz. 1st, Parochial Rectors, Vicars, Curates, &c. 2^{dly}, Collegiate, or Cathedral Deans, Prebends, Arch-Deacons, Prayer-Readers, Organists, &c, 3^{dly}, Diocesan Lord-Bishops. 4^{thly}, A Provincial Metropolitan Lord Arch-Bishop of York. 5^{thly}, A National Primate, or Metropolitan Lord Arch-Bishop of Canterbury. IV. Their Censures and Penalties.

(2.) *Presbyterial Church of Elders*, for the Government of the Church in five Spiritual Courts †. [See them in the Directory of the Establish'd Church of Scotland] viz. 1st, Congregational, of Ruling-Elders. 2^{dly}, Classical, of Teaching-Elders. 3^{dly}, A Provincial Synod. 4^{thly}, A National Synod. 5^{thly}, An Occumenical Synod. Note 1. Here are three Sorts of Synodical Assemblies for the Government of the Church. 2^{dly}, The Church can do what the Synod pretends to. See Note 3. and Chap. 13, 14.

(3.) *Congregational Church-Government*. I. See an Epitome of it above Note 3, and Chap. 1. to 20. II. Here all Men have their just Dues, and Rights giv'n them. See Chap. 15, 18. III. All is done by the Royal Laws, and Rules of the Word only x. IV. All is done by voluntary and mutual Consent, for private Brethren ought to be satisfy'd as well as Officers y. Note, Here no Thing or Person is imposed, but all is done by a free Con-

x Chap. 7.

y Acts 9. 26.

Ephef. 5. 21.

Mat. 18. 20.

Pbilem. 14.

Acts 8. 2-18.

& 21. 16-22.

Consent of the Body Politick *z.* V. Here is *z* 1 Cor. 7. 24.
 binding and loosing, without paying Money *Mat.* 23. 8, 9.
 to Court-Keeper *a.* VI. It cannot do any *Gal.* 5. 1.
 Wrong to its Members, for all Acts, not *a* John 18. 36.
 according to Christ's Rules in his Word, *z* Cor. 10. 4.
 are here esteem'd meer Nullities, that bind *Luk* 22. 24-26
 not the Conscience to Obedience *b.* VII. *b* Acts 4. 19.
 This Church-Government instituted by *&* 5. 29.
 Christ, is a Blessing, and beneficial to Civil *Ephes.* 5. 21.
 Governments [that permit its Exercise] *Heb.* 13. 17.
 for in it, are Precepts of all Piety, Justice, *1* Thes. 5. 12.
 and Charity: Thus it promotes all Piety, *Mat.* 15. 9.
 and furthers, and strengthens Obedience *c* Isa. 1. 9.
 to all Superiours, Inferiours, and Equals *&* 65. 8.
 and by its Censures it punishes Sins against *Ezek.* 34. 26.
 all Persons *d,* yea the Practice of the Laws, *Gen.* 12. 3. &
 Precepts, and Rules of this Christian, and *30.* 27. & 39. 5.
 Gospel Polity, will make Men good, and af- *2* Kings 2. 12.
 ford Blessings in ev'ry Relation, in the Family, *2* Sam. 6. 11.
 Church, and State *e.* VIII. All the Christi- *Job* 22. 30.
 anity in the first, and whatever is of God *Rom.* 12. & 13.
 in all other Christian Societies, is in Con- *See* Chap. 15.
 gregational Churches. IX. Primitive Pres- *d* 1 Cor. 5. 1-13.
 bytery, and Primitive Episcopacy is all one *e* Tit. 3. 1-8, 14
 Thing in a Scripture-Sence, in which Sence, *Rom.* 13. 1-8, 9.
 Congregational Church-Government is *Eph.* 4. to C. 6.
 Presbyterial, and Episcopal †. See *Rev.* 12. 1.
 17. with 28. *Tit.* 1. 5. with 7. *1* Pet. 5. 2. *&* 14. 1-12.
 See Chap. 10. X. That Way of Worship, *&* 21. 12, 16.
 Ministry, and Polity in any Christian Soci- *g* Rev. 13. 17, 18.
 ety, is most like to be the Way of God, or *h* John 15. 19.
 of Divine Institution. *1st,* That hath most *1* John 4. 4, 5.
 Scripture-Precepts, and precedential Prac- *b.* Rev. 11. 7.
 tices on its Side *f.* *2dly,* The least of human *&* 12. 17.
 Inventions, and Impositions in it *g.* *3dly,* *im-* & 13. 3, 8.
 And most of the ignorant, erroneous, super-
 stitious, and profane World against it

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impertinent, viz. 1st, It often wants the
i Acts 16. 38. Countenance of the Civil Powers i. 2^{dly}, It
k 2 Cor. 7. 1. is for strict Holiness k. 3^{dly}, But a few of
l 1 Cor. 1. 25. the great Ones of the Earth embrace it l.
James 2. 5. 4^{thly}, The Evils of a few of its Members m,
Rev. 13. 8. [yet when known, they are censur'd]. An-
& 18. 11-17. swer. All this was the Case of the first
m 2 Cor. 12. 20. Christian Churches, yet Thousands joyn'd
i Cor. 5. 1-13. to them n, and Christ walk'd amongst
& 11. 18. them o. See Gal. 1. 8, 9.
Rev. 2. & 3. n Acts 2. 41.
& 44.
o 2 Cor. 6. 16.
Rev. 2. 1.
p Acts 8. 4.
& 11. 19-21.
& 13. 1.
& 18. 24-28.

CHAP. IX.

THE Christian, Religious, and Holy Pro-
phesying, or Preaching, by gifted, and
approved Brethren [not in Pastorial Office,
but in Large Congregations, are Assistants
to Pastors] in these Churches, were in the
Primitive Churches p. Note 1. That, that is
with us call'd Preaching, or Speaking of
God's Word, and Works, was of old, cal-
led Propheying q. Note 2. The Church is
Christ's Spiritual School, that traineth, and
bringeth up holy Youths for the Work of
his Ministry, by the Exercise of those Gifts
and Graces, that he bestows upon them r.
Note 3. And by this holy Order and Means,
they perpetuate an holy Ministry amongst,
and within themselves s. For 1st, Out of
these, Persons are chosen to Pastorial Of-
fice t. 2^{dly}, And upon a just Call, and Oc-
casion, they are sent out with the Appro-
bation, and Prayers of the Church to mini-
ster the Word, for the calling in of the un-
converted, and Plantation of other Chur-
ches u. Note 4. This Approbation, and Mis-
sion is necessary. 1st, To shew the Churches
Or-

Order w. 2dly, And Power over their Mem-
bers x. 3dly, And that they may be receiv'd
with Satisfaction in other Churches y.

CHAP. X.

THE Christian, Religious, and Holy Mi-
nistry †, or Officers and Servants, under
Christ in these Churches, were by Divine, and
Royal Institution in the first Christian Churches;
viz. I. Elders for the Ministry, and Govern-
ment of the Church z. Note, Elders are the
same with Bishops, for 1st, Elders are call'd
Bishops, Acts 20. 17. with 28. Overseers,
or Superintendents, to superintend or over-
see one Flock or Congregation, Greek Bishops,
so Tit. 1. 5. with 7. 2dly, They are exhor-
ted to take the Oversight, or to act as Bi-
shops of one Flock or Congregation, 1 Pet.
5. 2. Every Bishop is an Elder, and every
Elder is a Bishop, Acts 20. 17, 28. Tit. 1.
5, 7. 1 Tim. 3. 1. Phil. 1. 1. Rev. 2. 1.
II. Deacons, who are as the Churches Trus-
tees, Stewards, and Treasurers to collect,
receive, keep, and distribute the holy Offer-
ings, Gifts, Stock, and Treasure of the
Church, and therewith to serve the Tables
the Church is to provide for, as the Lord's
Table, the Table of the Minister, and Poor a,
but not to administer the Word, Seals, or
Discipline b, and to execute this Office well,
is the Way to much Honour, but not one
Step to the Priesthood c. Of the uninstitu-
ted Ministry in the Apostacy. See Chap. 19.
See Ezra 2. 62. Neh. 2. 20. Mat. 15. 13.

w Col. 2. 5.
1 Cor. 14. 33, 40.
2 Cor. 8. 22.
Rom. 16. 10.
Phil. 2. 29.
3 John 8, 9.
x 1 Cor. 9. 12.
1 Thes. 5. 12.
Heb. 13. 7, 17, 24
y Acts 18. 27.
2 Cor. 8. 22.
1 Cor. 16. 3, 18.
Phil. 2. 29.
3 John 8.
† This is a labor-
ious Work and
Service, but
not a Lordship.
1 Tim. 5. 17.
2 Cor. 4. 5. &
1. 24. 1 Pet. 5. 3.
Luk. 22. 24-27
z Rom. 12. 7, 8.
1 Cor. 12. 28.
Acts 14. 23.
E 20. 17, 28.
1 Tim. 5. 17.
Phil. 1. 1.
1 Tim. 3. 1-10.
Tit. 1. 5; 7.
a Acts 4. 35.
E 6. 3, 5.
Rom. 12. 8.
Phil. 1. 1.
1 Tim. 3. 8-13.
1 Cor. 16. 1, 2. &
12. 7. Gal. 6. 6.
with Jos. 6. 19.
2 Kings 12. 9.
Neh. 13. 10-12.
Luke 21. 1.
b Acts 6. 4.
that in Acts 6.
8. & 21. 8, &
8. 37. was ex-
traordinary.
c 1 Tim. 3. 8, 13.

C H A P. XI.

THE Christian, Religious, and Holy Qualifications of Ministers in these Churches, were in the Ministers of the first Christian Churches. These Churches see to it, that him they call [or invite] to Pastoral [or Episcopal] Office in the Church, be duly qualify'd, according to the King's Mind, and Rules in the Royal Charter of the Word. I. That he be a Man sound in the Faith d: II. Of good Report e. III. No Novice f. IV. Of exemplary Grace, and Piety g. V. And approved Abilities to teach h. VI. Rightly to divide the Word of God i. VII. And defend the Truth k. Note, An ignorant, erronious, superstitious, and prophane Ministry is to be shunn'd, abhorr'd, separated from, and not suffered in the Churches of Christ l.

d 2 Tim. 1. 13.
e 1 ib. 3. 5.
Tit. 1. 5--7.
f 1 Tim. 3. 6.
g ibid. 4. 12.
i Pet. 5. 3.
h 1 Tim. 3. 2.
i 2 ibid. 2. 15.
Tit. 2. 5--10.
k ibid. 1. 9.
Phil. 1. 7.
Jude 3.
l Rev. 18. 4.
Psal. 50. 16.
Ephes. 5. 11.
1 Tim. 6. 5.
2 ibid. 3. 5.
2 John 11.
John 10. 5.
Mat. 7. 15--17.
Tit. 3. 11.
Phil. 3. 2.
Prov. 19. 27.
Gen. 49. 6.
Ps. 1. 1. & 26. 5.
Jer. 17. 15, 19.
Nehem. 2. 20.
m Heb. 5. 4.
n Acts 9. 4--16.
Gal. 1. 1--12.
o Acts 14. 23.
p ib. 1. 14--26.
& 6. 35. & 14.
23. & Tit. 1. 5.

C H A P. XII.

THE Christian, Religious, and Holy Ordination in these Churches, were in the Apostolical, Christian Churches. Note, (1.) They own, that Calling to Office is necessary m. (2.) And that Calling to Office is, 1. Immediate by Christ himself n. And II. Mediate by the Church o. (3.) That Ordination is the solemn Election of a Person duly called [or invited] to an Office in the Church, and his Separation thereto by the Prayers of the Church p. Here they ordain Bishops and Deacons by the Choice and Prayers of the Church p. (4.) That there

Note, Here is Ordination, without swearing Obedience to superiour Prelates, or humane Institutions & Devices

there is a Right in the People to choose the worthy, and reject the unworthy; or that they have Power to choose their own Servants. This might be prov'd and argued, I. From its being an Act of the Power of the Keys, which are giv'n to the Church *q. q. Mat. 16. 19.* II. From this Power being in the Jewish Church *r.* III. From this Power and Priviledge in the Subjects of Earthly Kings, who by Charter choose their own Servants, Mayors, Representatives, &c. *r. 1 Chron. 29. 20---22. Ezek. 33. 2. Deut. 1. 13. & 16. 18. Lev. 8. 2. Numb. 8. 10. 12. & 27. 22. Jer. 30. 20, 21. s. Heb. 12. 28. Isa. 2. 2, 3. Col. 2. 5---10. 1 Cor. 5. 13. Col. 4. 17. 1 Tim. 5. 1---19. Rev. 2. 2. u. 1 Tim. 6. 12. Tit. 1. 5. God invests Men with Offices both in Church & State, by the People.* IV. They may put out of Office: Now to put out, and into Office, are Acts belonging unto the same Power *t.* V. The People have the Apostle's Rules, and ordinary Elders, to lay them before them *u.* VI. Stewards, Shepherds, nor Mayors, do not give Office to each other. VII. From the Apostolical and Precedential Practices in this Case, recorded for the Imitation of the Churches 'till Christ's second Coming *w.* Of such Moment is the Preservation of this Power, that the Churches exercised it in the Presence of the Apostles, first in the Jerusalem Church, I. In the Choice of an Apostle, *Acts 1. 14, ---- 26.* Here note (1.) The Men and Brethren pray'd. (2.) And gave forth their Lots. (3.) And chose *Matthias.* *2 Chron. 22. 1. v. 26. And he was numbered with the Eleven Apostles.* The Learned read it, *And he was by common Consent chosen unto the Eleven Apostles.* II. In the Choice of Deacons. *Acts 6. 1, ---- 6.* Here note (1.) The Apostles appointed, *i. e.* gave Direction about this Business, or Office. *v. 3. as Tit. 1. 5. (2.) They commanded the Men and Brethren, to look out amongst themselves for Officers.*

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x *Acts* 8. 17-- v. 3. *i. e.* choose, as v. 5. (3.) Here was
 19, & 9. 17, 19. the Men and Brethrens Obedience, *And the*
 & 19. 6. *Saying pleased the whole Multitude [i. e. of*
 & 13. 3. *the Men and Brethren] and they chose Ste-*
 1 *Tim.* 4. 14. phen, &c. v. 5. (4.) Prayer, v. 6. (5.) Here
 2 *Tim.* 1. 6. was one Act extraordinary, *viz.* After [not
Num. 27. 23. in] Prayer, the Apostles laid their Hands
Deut. 34. 9. on them. For see x *Beza's* Annot. here
Mar. 5. 23. faith, The Gifts being taken away, the
 & 16. 18. Ceremony must cease x. See 1 *Tim.* 5. 22.
Acts 9. 17. with *Acts* 8. 19, --- 22. Secondly, *Acts*
 & 28. 8. with *Acts* 8. 19, --- 22. Secondly, *Acts*
Heb. 6. 1. 2. 14. 23. in *Antioch*, and all the *Greek*; or
 & 2. 2. *Gentile Churches*, the People ordained by
 1 *Cor.* 14. 22. Choice under the Apostle's Direction †.
 † As *Numb.* 21. 21, with Note 1. Here was Election. Our Learned,
Deut. 2. 26. and first Reformers own, that the Election
Gen. 39. 22. of the People is in the *Greek*. and read it,
 and when they had ordained them Elders
 by Election, or by common Votes, one read
 it, and when they had ordain'd them Elders
 in all the Churches by Election, *Greek*, with
 lifting up of Hands [*i. e.* of the People to
 signifie their Suffrages, and Consent,] had
 chosen them Elders. (2.) Prayer with fast-
 ing. Again, *Tit.* 1. 5. *Paul* exhorted the ¶ E-
 ¶ *Acts* 15. 2--27 vangelist *Titus*, [not Metropolitan] to or-
 2 *Cor.* 2. 13. dain Elders in every City, or Place, where
 & 7. 6. there was a Church, as he had giv'n him
Tit. 3. 12. Direction or Command [as *Acts* 6. 3.] *i. e.*
 by the Suffrage of the People, as he himself
 had done. See it, *Acts* 14. 23.

C H A P. XIII.

THE Christian, Religious, and Holy Independency in these Churches, were in the first Christian Churches. Note 1. Each Organiz'd Church-Corporation, the King, by the Charter of his Royal, and Revealed Will in his Word, hath endow'd with the excellent Right, and Priviledge of having the Power of Government, [or an intire, and independent Judicatory - Court] within it self only y. And in Point of Power and Authority of Church-Administrations, they depend only on Christ, his Word, and Spirit z. Note 2. There are ten Proofs of this Independency of the distinct Corporations, or Churches of Christ, viz. I. The Gift of the Keys, i. e. all deligated, ordinary Church-Power is lodg'd, and to be found in each Congregation of the faithful, built on Christ and his Doctrines, which Peter in the Name of the rest visibly confess'd a. II. The just, and regular Sentence of a particular Congregation of the faithful is confirm'd, or accepted in Heaven, without any further Appeals, and no Powers on Earth can reverse it b. III. The Practice of the Church of Corinth c. IV. No one Church is ever blam'd for the Sins, nor prais'd for the Vertues of another, 1 Cor. 5. 2. Rev. 2. & 3. V. They had Officers of their own, that had neither Office, Relation to, nor Charge of other Churches d. Note, The Elders of Ephesus, were not the Elders of Smyrna, &c. VI. There is a brotherly Equality in Point

y Ephes. 2. 19.
 Rev. 3. 12.
 & 11. 2.
 & 20. 9.
 & 21. 2.
 Isa. 26. 1.
 & 60. 14.
 Heb. 12. 28.
 z Mat. 16. 19.
 Col. 2. 5-10.
 & 3. 17.
 Phil. 4. 13.
 Cant. 8. 5.
 2 Cor. 13. 14.
 Col. 3. 17.
 a Mat. 16. 19.
 See Chap. 8.
 b Mar. 18. 17, 18.
 c 1 Cor. 5. 4.
 2 Cor. 2. 6-10.
 d Acts 20. 17.
 23. Phil. 1. 1.
 1 Thes. 5. 12.
 1 Pet. 5. 2.
 Of Rev. 2. 1,

D 2.

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e *Can.* 8. 8. of Power, and Authority in all Churches e.
 2 *Cor.* 12. 13. VII. And in all their Elders f. VIII. Elders
 f. 1 *Pet.* 5. 1, 2. [or Bishops] are commanded to feed [by
 1 *Thef.* 3. 2. the Word, Seals, and Discipline] one Flock,
 Col. 1. 7. & 4. 7. g. *Acts* 20. 17. or Congregation g. Note 1, There are no
 28. *Phil.* 1. 1. Rules laid down about a Classical Church.
 1 *Thef.* 5. 12. 2dly, We read of several Bishops in one
 1 *Pet.* 5. 2. Congregation h, but not of many Congre-
 Rev. 2. 1. gations under one Bishop. IX. Office, Power
 h *Acts* 14. 23. & 20. 17, 28 and Care over more Congregations than
Phil. 1. 1. one, was peculiar to the Apostles i. X. Christ's
 1 *Thef.* 5. 12. first instituted Churches were gather'd un-
 1 *Pet.* 5. 2. der Pagan, and Persecuting Emperours, 'till
 Rev. 2. 1. A. D. 300, which shew they did not de-
 1 2 *Cor.* 11. 28. pend [for Power and Authority of Church-
 k *Acts* 16. 38. & 17. 6. Administration] on the State, and Princes
 but see Rev. of this World k. [Of a Congregational Bi-
 9. 1, --- 11. & shoprick, or Trust and Charge of Souls, See
 17. 3, 13, 17. Chap. 6.]
 See *Joh.* 18. 36
 2 *Cor.* 10. 4.

C H A P. XIV.

THE Christian, Religious, and Holy Cen-
 sures in these Churches, were in the first
 Christian Churches. See *Ezek.* 43. 11. and
 44. 5. Note 1, The Ecclesiastical Censure,
 or Punishment of Excommunication, is the
 Churches Act, and not the Elders alone,
 meeting apart, from, or without a Church-
 Assembly; this may may be evinc'd, 1st,
 From its being an Act of the Power of the
 1 *Mat.* 16. 19. Keys giv'n to the Church l. 2dly, She re-
 ceives into Communion: Now to receive
 m *Rom.* 14. 1. into, and put out, are Acts belonging unto
Acts 5. 26. the same Power m. 3dly, Israel might put
 See Chap. 8. out Leaven, &c n. Note, A compleat Body can
 n *Exod.* 12. 15. purge
Numb. 5. 2.

purge it self o. 4thly, From Precepts p. 5thly, From Practice. It is expressly said to be done by many, or by the Majority q, but not by Paul alone, for here is, *I judge, and ye judge them that are within* r, i. e. Members in the particular Congregation of the faithful at Corinth, and without. Note, None Members therein. 6thly, He commands the Community to release it: Now, they that can loose, can bind; this was not done by Paul alone, for here is, *I forgive, and ye forgive*. He would neither bind, nor loose without the Presence, Concurrence, and Consent of the People in the Church of Corinth s. 7thly, The Apostle expounds Christ's Meaning in Mat. 18. 17, 18. To be of the whole Body, or Community of the faithful come together t. 8thly, He that usurp'd the sole Power of this Act of the Keys is reprov'd for it, as one that affected Primacy or Prelacy u. 9thly, Why should not so choice a Corporation, Community, or Society, as a Church of Christ is, or should be, have as great Priviledges, and Abilities to judge herein, as the Subjects of Earthly Kings; a Jury of them is present, and judge who is Guilty, or not Guilty, according to whose legal Vote, the Judge passeth Sentence of Condemnation, or Absolution, and all Men rest satisfied in it w. (2.) The Sins that deserve it, and what this Censure is call'd. See x. (3.) In the Apostacy it is greatly abus'd, and Money is concern'd, both in binding, and loosing, here they put out the Sheep, and keep in the Goats y. (4.) Before a Man is prov'd Guilty, Suspension is unjust, and after, it is needless, and comes short of Christ's

o 1 Cor. 5. 7, 9.
p Mat. 18. 17.
1 Cor. 5. 4-13.
2 Thes. 3. 6, 14.
q 2 Cor. 2. 6.
r 1 Cor. 5. 12;
s 2 Cor. 2. 7-10.
t 1 Cor. 5. 4.
u 3 John 10.
+ Verdict or
Vote.
w 1 Cor. 2. 15.
Deut. 4. 6, 7.
Isa. 2. 2, 3.
x Mat. 18. 17.
Numb. 9. 13.
y Jos. 7. 11-26.
Ezra 10. 8.
John 9. 22, 34.
& 16. 1, 2.
Acts 5. 1-5.
Rom. 16. 17.
1 Cor. 5. 4-13.
& 16. 22.
Gal. 5. 10, 12.
2 Thes. 3. 6-14.
1 Tim. 1. 20.
& 5. 12, 20, 24.
& 6. 5.
2 Tim. 3. 5.
Tit. 3. 11.
2 John 11.
Heb. 10 25-30
Psalm. 101. 3-8.
y Isa. 29. 16.
& 66. 5. & 5. 20
Prov. 24. 24.
John 16. 1, 2.
Rev. 13. 17.

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z *Mat.* 18. 17. Christ's Institution **z:** (5.) When Mens
1 *Cor.* 5. 5, 13. Crimes are scandalous, and notoriously
2 *Rev.* 2. 2. gross, the Church proceeds immediately to
Jos. 7. *Acts* 5. censure, to shew that it cannot bear Evil **a**,
1 *Tim.* 1. 20. but in Case of private [known but to one,
& 5. 20, 24. or two Persons] Faults of injuring, or
1 *Cor.* 5. 4--11. wronging one another, the Churches Pro-
ceeding must be more gradual, and mediate, according to the three Degrees of Ad-
monition in the instituted Laws, and Rules
of Congregational Church Discipline, in
Mat. 18. 15, --- 17. (6.) That in Case of
† *Out of order.* private Offences, it is preposterous **†** to tell
the Elders of them, before they have re-
jected the two lower Degrees of Admo-
b *Mat.* 18. 15-17. nition **b.** (7.) When the Elders are told, it
is laid before the Church, the Church, or
Society, gather'd together is told, who ad-
monish [by their Elder or Mouth] twice
at least before it proceeds to Excommuni-
c *2 Cor.* 13. 1. cation **c.** (8.) He that is prov'd guilty, and
Mat. 18. 17. impenitent, is fully ripe, for this Great,
Tit. 3. 10. Holy, Spiritual, and Awful Censure **d.** (9.)
d *Matth.* 18. Then the Elder, or deputed Mouth of the
15, — 17. Church, in the Name, and with the Power
e *1 Cor.* 5. 24. of the Lord Jesus, and with the Consent
**2 Cor. 12. 21. of the Church gather'd together, he grave-
f *Mat.* 16. 19. ly, humbly, and sorrowfully **e** pronounceth
g *Ephes.* 2. 2. him cut off from the Communion of the
& 6. 12. Church in its Priviledges of special Ordi-
nances [call'd the Kingdom of Heav'n] **f**,
and deliver him to Satan [put him into
the World which is his Kingdom] **g**, for
the**

Note, It is a Cutting off a Member from the Poli-
 tical Body of Christ, Numb. 9. 13. Gal. 5. 10, 12,
 1 Cor. 12. 20, — 27.

the † Destruction of the Flesh, that his † Mortification
Soul may be sav'd in the Day of the Lord of his Sin, and
Jesus h, declaring, that he is not to return Reformation of
to their Communion, 'till by his Repen- his Person and
Life.
tance, he gives Satisfaction to the Church i, h 1 Cor. 5. 4, 5,
who then with Joy in themselves, and 13. 1 Tim. 1. 20.
Thanksgivings to God loose him, and re- Matt. 18. 17.
admit him to all Church-Priviledges, and i Num. 12. 1-15.
thus confirm their Love to him k. (10.) Mat. 5. 24.
The holy Ends of this solemn Institution k Luk 15. 20-32
of Christ are 1st, God's Glory l. 2dly, The 2 Cor. 2. 7-10.
Churches Vindication; and Preservation in 1 Isa. 66. 5.
its first Purity and Order m. 3dly, The Jos. 7. 19.
Sinner's Reformation, and Salvation n. m 1 Cor. 5. 7, 9.
n ibid. v. 5.
4thly, That Others may be deterr'd from 2 Cor. 12. 19.
the like Evils o. (11.) That these Ends may o Deut. 17. 12.
be attain'd, Prayer must be before it, in Jos. 7. 11-26.
it, and after it p. (12.) We must make & 22. 18-20.
such asham'd, by with-drawing from them, p Phil. 4. 6.
in all special Church - Communion, and 1 Tim. 4. 4, 5.
civil Conversation also, so far as may be q 1 Cor. 5. 11.
without the Violation of any natural, or 2 Thes. 3. 6-14.
civil Bond q. (13.) Such may hear r. (14.) 1 Tim. 6. 5.
And if hopeful, he is still admonish'd as a Epkes. 5. 11.
Brother s. (15.) An Admonition is in 2 Tim. 3. 5.
Christ's Name, with Love, Wisdom, and Luke 9. 56.
Meeekness, to warn, reprove of Sin, and John 18. 36.
exhort to Duty t. (16.) This Branch, or 2 Cor. 10. 4, 8.
Part of Church-Discipline, Rule, and Go- & 13. 8, 10.
vernment, that concerns Correction, and r 1 Cor. 14.
Reformation of Manners, discovers so much 24, 25.
Wisdom, Law, Tendernefs, Care, and Faith- s 2 Thes. 3. 15.
fulness of Zion's King, in providing for t Rom. 15. 14.
the & 14. 19.
Gal. 6. 1.
2 Tim. 2. 26.

Note, If all the Wicked were Excommunicated in
some Churches, there would be but a few left, 2 Tim.

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the Purity, Order, Comfort, Honour, Peace, and Safety of his Churches, and free People, and Subjects therein, as the like is not to be found in all the Governments in the World *u*. See Chap. 1, 7, 8, 15.

u Heb. 3. 3--6. See Use 3. Exhortation 4.
& 8. 6.

Deut. 4. 7.

1 Kings 10. 5.

Ephes. 3. 10.

Cel. 2. 5, 10.

CHAP. XV.

THE Christian, Religious, and Holy Duties practised in those Churches were enjoined to the first Christian Churches; viz:

(1.) The Duties of Officers *w*. (2.) Of the Members to their Officers *x*, and to each other *y*. See them in the Latter Part of all the Royal Letters, or Epistles to the Churches; there ye may read of the Prohibitive, and Preceptive Royal Laws, Canons, [or Rules] Statutes and Constitutions of the Christian, and Gospel Polity of the Apostolical, and Primitive Churches. See Chap. 1, 8, 10, 16, 19, & 20.

w Acts 20. 28.

1 Thes. 5. 12.

x Gal. 6. 6.

Heb. 13. 7, 17.

y 1 Thes. 5. 11.

14. Lev. 19. 17.

Rom. 12. 10--15.

& 14. 19.

Jude 20.

Heb. 10. 24, 25.

z Acts 12. 5.

Ephes. 6. 18.

Rom. 8. 27.

John 16. 23.

1 John 5. 14.

Jude 20.

CHAP. XVI.

THE Christian, Religious, and Holy Worship, and Standing Ordinances in these Churches, were in the first Christian Churches; viz.

(1.) Those of general Communion, I. Prayer without a Book, or Beads *z*. II. Singing Psalms without Organs *a*. III. Preaching without Reading of Humane Liturgies *b*. IV. Contribution without Fines in Spiritual Courts *c*.

a Ephes. 5. 19.

Mat. 26. 30.

Rev. 15. 3.

b 2 Tim. 2. 15.

& 4. 2.

1 Cor. 12. 7.

& 16. 1, 2.

Gal. 6. 6, 10.

1 Pet. 4. 10, 11.

(2.) Those

(2.) Those of special Church-Communion ; and since the Apostles ceased, are limited to the Visible and Instituted Church-State of a particular Congregation of the Faithful ; viz. The Seals and Keys: See *Exod.* 12. 48. *Rbm.* 9. 4. & 11. 17. *1 Cor.* 5. 4. 12. *Rev.* 11. 3. & 20. 4.

I. *Baptism* without the Human Inventions and Additions, 1. Of a Liturgy. 2. Cross in the Fore-head. And, 3. Holy Vestments, &c d.

II. *The Lord's Supper*; without the Human Devices and Additions, 1. Of a Liturgy. 2. Holy Altar. 3. Holy Garments. 4. Carrying it to the Sick. 5. Prostituting or Giving it as a Test to qualify Men for Worldly Offices. 6. Or forcing Men to it, by Outward Penalties e. Note, God's Word, Worship, and Work is perfect. *Col.* 2. 5, 10. *2 Tim.* 3. 17. *Psalms* 19. 7. *Deut.* 32. 4.

III. *The Key of Knowledge and Doctrine*, i. e. The Power of Pastoral Preaching, for he is their Pastor only that choose him ; he is the Relate, and they his Correlate f. See *Mat.* 16. 19. *Luke* 11. 52. with *Acts* 16. 14. & 28. 26.

IV. *The Key of Church Rule and Government* is used by the Elders in the King's Name, and according to his Royal Rules only, and with the Presence, Concurrence, and Consent of the Brethren g. 1. Without Bribes. 2. Superiority. 3. Paying of Money to Court-Keepers. 4. Tests, Terms

d Mat. 28. 19.
1 Cor. 1. 16.
with *Rev.* 13.
16, 17.
1 Cron. 15. 13.
e Acts 2. 42.
& 20. 7.
1 Cor. 11. 26.
with *Ezek.* 22.
8, 26.
& 43. 8.
& 44. 9.
Mat. 7. 6.
2 Kings 16.
10, -17.
John 18. 36.
2 Cor. 10. 4.
Luk. 22. 24-27
f Acts 20. 28.
Col. 4. 9, 12.
1 Thes. 5. 12.
Rev. 2. 1.
Acts 14. 23.
Phil. 1. 1.

g Eph. 5. 21.
Philem. 14.
2 Cor. 12-19.
See *Chap.* 8.

E

and

Note, The Apostles did not administer the Worship, Seals, and Polity of the Gospel, as it is now done in the Apostacy, *Isa.* 29. 16.

John 18. 36. and Conditions of Communion, which
2 Cor. 1. 24. Christ, nor his Apostles, never required,
 & *10.* 4--8. neither to let Men into the Church below,
 & *13.* 8--10. nor Heaven above *h.*
Col. 3. 17.

Mat. 28. 20.

12 Tim. 1 13.

Phil. 2. 16.

CH A P. XVII.

1 Cor. 10. 32.

Phil. 1. 10.

Acts 24. 16.

Psal. 122. 6-9.

Cant. 8. 8, 9.

Ephes. 6. 18.

1 Acts 15. 2.

30. Prov. 11.

14. & 13. 16.

1 Acts 18. 27.

2 Cor. 3. 1--7.

Rom. 16. 1, 2.

See *Chap.* 8.

Mat. 18. 15-17

Gal. 2. 11, 14.

Ephes. 5. 11.

Rev. 18. 4.

1 Acts 11. 29.

& 24. 17.

1 Cor. 16. 1, 2.

2 Cor. 8. 1--13.

& 9. 1--7.

& 11. 8.

Phil. 1. 4, 15.

Gal. 2. 9.

Prov. 11. 14.

1 Zech. 4. 7.

1 Tim. 6. 12.

2 ibid. 2. 2.

Col. 2. 5.

Acts 9. 31.

Col. 4. 17.

1 Acts 11. 22--

26. *Pro.* 11. 14.

Cant. 1. 8.

1 Thes. 1. 6.

& 2. 14.

1 Acts 14. 23.

THE Christian, Religious, and Holy
 Communion in these Churches one with

another, was in the first Christian Churches,
 or it is according to their Doctrine. Note 1.

The Practical Part of Communion of
 Churches consists, and is exercised in the

Duties of one Church to another; viz.
 1. In a Concurrence of Principles of Faith

and Order *i.* 2. In Walking; so as to give
 them no Offence *k.* 3. By way of mutual

Love, Care, and Prayer, for each others
 Peace and Prosperity. 4. By way of Con-

sultation *m.* 5. By way of Recommenda-
 tion, and Dismissal *n.* 6. By way of Ad-

monition, and if impenitent, to have no
 Communion with the guilty in it *o.* 7. By

way of Contribution, of Supplies of each
 others Wants according to Ability *p.* 8. By

way of Congregating, and Assembling to-
 gether, in Holy Convocations, Councils,

Synods, *i. e.* Messengers, Meetings, or Oc-
 casional Meetings of Elders, and Brethren,

in Countenancing, by giving the Right
 Hand of Fellowship *q.* Thus where they

can be had, they ought to be present to
 cry *Grace, Grace r,* and as Witnesses *s.*

I. Unto a Church in its first Gathering,
 Embodying, and Setting down *t.* II. Un-

to Elders at their Ordination *u.* III. Al-
 so they are censured, with the like grave,
 and

and solemn Witnesses *w.* IV. And when one Church is propagated, and multiply'd out of another: When a Church is too numerous to meet in one Congregation, a Part brake off by Consent, and become a Church by themselves [as we put swarming Bees into new and distinct Hives] and procure some Officers to them, as may enter with them, into a Church-State amongst themselves *x.* Note, Thus Christ's Political Kingdom is propagated, and enlarg'd *y.* (2.) The fraternal, and official Power of the Keys, and this Communion of Churches is a sufficient Means, and Remedy against all those Inconveniencies, which some think cannot be redress'd, without Episcopal, or Classical Hierarchy, or Jurisdiction || over particular Congregations, in their Ordinations and Censures *z.* See *Gal.* 1. 8, 9.

w Cant. 8. 8.
1 Tim. 6. 12.
Prov. 11. 14.

x Cant. 4. 15.
Isa. 2. 2, 3.
& 49. 20, 21.
Ezra 8. 15-17.
y Mai. 6. 10.
Cant. 4. 15.
Isa. 2. 3.
& 54. 1, 2.

|| *i. e.* Power
and Authority.
z Col. 2. 5, 10.
2 Cor. 11. 15,
& 12. 13.

CHAP. XVIII.

THE Christian Duties to the Civil Magistrate, that these Churches practice, were enjoyned to the first Christian Churches, viz. I. To pray, and give Thanks unto God for them *a.* II. To honour them *b.* III. To obey all their just Laws *c.* IV. To pay them all the Rights, Prerogatives, Tribute, and Taxes that are due unto them *d.* Note 1. Christ's best Servants are the Magistrates best Subjects, the most holy are the most just *e.* (2.) It is no Part, or Duty of their Office, to command Sin, herein it is no Ordinance of God *f.* (3.) It is no Duty of the Subject to obey them, when they com-

a 1 Tim. 2. 1, 2.
b 1 Pet. 2. 17.
c Tit. 3. 1.
d Rom. 13. 1-8.
1 Pet. 2. 13.
e Dan. 6. 5.
f Rom. 13. 4, 5.
with *1 Pet.* 2. 13
Isa. 10. 1.
Psal. 94. 20.


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g *Acts* 5. 29. mand Sins of Omission, or Commission g.
 See Use 2. (4.) See *Rev.* 17. 3, 7, 13 (5.) The Ma-
Jos. 24. 15. gistrates Supremacy in Causes Ecclesiasti-
2Chron. 14. to cal, consist in four Things, viz. In giv-
Ch. 35. *Ezra* 1. ing, I. Liberty. II. Protection. III. And
 to *Ch.* 8. *Neb.* 2 Provision to the Churches of God, in all
 10. & 3. to *C.* 13. their Rights, and Affairs *b*, for he must
Ezra 7. 26. see that Church - Affairs, Matters, and
Psal. 2. 9--12. Things be kept as his Royal Master left
 & 101. 1--8. them *i*, but he must not add to them *k*,
Isa. 49. 23. nor make new Ones *l*. IV. And in remov-
 & 60. 17. ing all humane Inventions, Devices, and
Ezek. 45. 8, 9. Institutions in Worship, Ministry, Order,
Dan. 3. 29, 30. Polity, and Administrations of the Word,
Rom. 13. 4. Seals, and Censures out of the Churches of
 1 *Pet.* 2. 13. God. See 2 *Chron.* 14. and 29. and 33. and
 1 *Tim.* 2. 1, 2. 34. 2 *Kings* 9. and 10. and 18. 4. *Jer.* 6,
i Rom. 13. 4. 29. and 15. 19. *Isa.* 1. 22. and 30. 22.
Prov. 8. 15. & 2. 24, 25.
k Rev. 22. 19.
Gal. 1. 9.
12Chro. 29. 27.
 with 11. 15.

CHAP. XIX.

1 *Kin.* 12. 26-33
 2 *ib.* 16. 10-17.
 2 *Cor.* 11. 2, 4.
Gal. 1. 8, 9.
Deut. 4. 2.
 & 32. 4.
 † *Acts* 2. 40.
 & 19. 9.
Rom. 12. 2.
 1 *Cor.* 5. 11.
Ephes. 5. 11.
 2 *The.* 3. 6-14.
 2 *Tim.* 3. 5.
 † *Psal* 76. 12.
 † *Mat.* 6. 10.
Hos. 14. 1-3.
Psal. 119. 133.
 0 *Num.* 5. 2.
Exod. 12. 15.
 † *Jer.* 50. 8.
 & 51. 6.
Rev. 18. 4.
 & 14. 1--12.

THE Christian, Religious, and Holy Sepa-
 ration, that these Churches practice, was
 enjoined to the first Christian Churches † Note
 1st. To be Separate from, and Non-Con-
 formists to Evil, is no Schism, for 1st, Our
 Baptismal Vows. 2^{dly}, And Christian Creed
 oblige us to it *m*. 3^{dly}, It is agreeable to
 our Prayers *n*. 4^{thly}, To Scripture-Types *o*.
 5^{thly}, Prophecies *p*. 6^{thly}, Precepts *q*. 7^{thly},
 Practices *r*. Note 2. There are twelve prin-
 cipal Transgressions, or Faults in the Papal,
 Beastly,

 The twofold Persecuting Power of Antichrist is
 set forth by two Beasts, 1st, Its Secular Power, *Rev.*
 13. 1. 2^{dly}, Ecclesiastical Power, *Rev.* 13. 11. And
 see 11. 7. & 14. 11. & 15. 2. & 16. 2. & 17. 3, 7.
 & 19. 19, 20. & 20. 4, 10.
 with 13. 3. † *Acts* 2. 40. † *ib.* 19. 9. *Rev.* 14. 1-12,

Beastly, and Antichristian [or opposite Kingdom, or Government headed by Satan] Church-State to the great Dishonour of Christ, 1st, *In his Attributes of Wisdom, &c.* 2dly, *Word.* 3dly, *Worship.* 4thly, *Government.* 5thly, *And Offices,* which are the Grounds, Reasons, and Causes of the *Protestants, and Reformists* Separation from it. 1st, They do not like their Church, subordinate Heads, and Law, or Ceremony Makers s. 2dly, They do not like their Church-Matter t. 3dly, They do not like their Church-Form u. 4thly, They do not like their Church Extent w. 5thly, They do not like their Church-Dependencies x. The Parishes in the *Roman, or Papal Empire,* are no instituted Churches of Christ, for both People, and Priests stand in a sworn, or servile Bondage, and Captivity to superiour Prelates, and humane Inventions in their Worship, Ministry, Order, Polity, and Administration of Prayer, the Seals, and Censures y. 6thly, They do not like their Church-Doctrine, 7thly, They do not like their Church Ceremonial Worship, 8thly, They do not like Church [and un-instituted] Ministry, or Officers, 9thly, They do not like Church-Power z, but a true Bishop, or Gospel-Minister, must give himself wholly to his spiritual Work a. In this Church are five Sorts, and Degrees of Ministers, viz. 1st, Parochial Rectors, Vicars, Curates, &c. 2dly, Collegiate, or Cathedral Arch-Deacons, Deans, Prebends, Organists, Prayer-Readers, &c. 3dly, Diocesan Lord-Bishops. 4thly, Provincial Lord Lord, Arch-Bishops. 5thly,

s Rev. 9. 1-11.

t ib. 13. 3, 8.

u ib. v. 14-17.

w Rev. 13. 3.

x & 17. 1.

y ibid. v. 3.

& 13. 2.

y Rom. 6. 16.

Lev. 18. 3.

Ex. 1. 11. &

37. & 56-14.

with Rev. 11. 8.

Gal. 5. 1.

Mat. 23. 8, 9.

1 Cor. 7. 23.

Col. 20. 23.

z Rev. 13. 11.

a Acts 6. 4.

1 Tim. 4. 15.

2 ibid. 2. 4.

Ezek. 44. 8.

Luke 12. 14.

& 22. 26, 27.

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5thly, And a Catholick, or Universal Lord Arch-Bishop, &c.

b *Job*. 10. 5, 10. *Note*, Here is a New and Strange b
Zech. 11. 15, 17. Ministry, of whose Name, Callings, Or-
Rev. 9. 1-11. dination, Offices, Entrance into them,
& 12. 11. and Administration therein, we read not
& 18. 11-17. a Word of in Christ's Testament, and
& 19. 20. first Churches therein recorded; there-
& 20. 10. fore, they should have no Name, or Me-
2 *Thes*. 2. 3-8. morial in the Churches of Christ c. 9thly,
c *Ezra* 2. 62. They do not like their Church Hierarchy,
& 4. 1-4. or Polity d. 10thly. They do not like
Nehem. 2. 20. their Church-Mass-Book, Rule, or Liturgy,
Ezek. 13. 9. for by it, a new, strange, and uninstituted,
d *Rev*. 9. 2. Worship, Holy-Days, Ministry, Polity,
& 13. 2-17. and Administration is kept up, in that
which they call the Christian and Aposto-
e *ibid*. v. 18. lical Church e. 11thly. They do not like
2 *Thes*. 2. 4. their Church Impositions, unheard of in the
f *Rev*. 13. 17. first Churches f. 12thly, and Lastly, They
g 2 *Tim*. 3. 5. do not like their Church Lives g. *Note* 1.
h 2 *Thes*. 2. 3- Communion with her is damnable h. 2dly.
12. *Rev*. 14. 9, The Protestant Separation, and Reforma-
10. & 19. 20. tion is predicted i. 3dly. Here they pre-
& 20. 10. fer Mens Inventions before God's pure,
i *Rev*. 15. 2. and unmixed Institution; yea, they reject
& 14. 1-12. this, and adore a Worship, Ministry, Po-
& 18. 4-6. lity, and Administration, mix'd with Hu-
& 20. 4. man Additions k. 4thly. This Hellish
k *Rev*. 13. 3. Beast, l will certainly be destroyed m.
l *ibid*. 11. 7. 5thly. Will any but those giv'n up to be-
& 13. 4, 11. lieve Lies, believe the Romish Church
m *ibid*. v. 10. State, to be the Christian, and Gospel
& 16. 1, &c. Church-State instituted by Zion's King n,
& 17. 17. n 2 *Thes*. 2. 12.
& 18. 1-24. *What*
n 2 *Thes*. 2. 12.
Ifa. 29. 16.
Gal. 1. 8, 9.

*Note, Here they do not, nor dare not preach, nor prac-
tice the true Christian Faith, Repentance, Worship, Mi-
nisty, Order, and Polity, Rev. 13. 17.*

What Earthly King would bear his Subjects, without his Order, to appoint New Officers, Laws, Penalties, &c? 6thly. Here the People and Priests Communion in Ordinances, is a meer Usurpation, and as abominable to God, as that in the Typical Apostacy in Israel o. 7thly. The Magistrates that support it, persecute a Scripture Worship, Ministry, Polity, and Administration of our Holy, and Christian Religion p. 8thly. Here they keep the Apostle's Days, but have not [yea, hate] their Doctrine, Worship, Ministry, Polity, Administration, and Lives q. 9thly. Here a Superior Clergy make Prayer-Books, for an Inferior Clergy to read to God, and to keep Fast and Thanksgiving-Days withal r, but the Apostles did not do thus. 10thly. The Number or Inventions of the Man of Sin, or Bishop, and Bishops of Rome, are a considerable Number and Sum, i. e. Six Hundred, Sixty and Six s. See Mr. Fox's *Acts and Monum.* p. 118.

CH A P. XX.

Here followeth the General Application.

U S E I. Of Information.

Then it is a great Immorality, and Wickedness, to forsake Church-Assemblies, wherein is God's instituted Worship, Ministry, Polity, and Administration without the *Babel* of humane Mixtures; for it is

con-

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t *Heb.* 4. 14. contrary to many Precepts, Laws, and
& *10.* 23, 25. Rules of the Gospel Polity t; and God
& *13.* 1. spake of it, as both heinous u, and dan-
Rom. 14. 19. gerous w. *Note*, God is most glorify'd, and
1Cor. 14. 12, 26, 32. our Souls most edify'd, in keeping our
with *Num.* 1. Place, and Duties in the Church, where
52. & 2. 3--31. our Relation, and Membership is x.

1Cor. 14. 33--40

u *1Thes.* 4. 8.

1John 2, 19.

Jude 19.

w *Heb.* 10.

25--39.

x *Cant.* 1. 6.

Psal. 92. 13.

1Cor. 7. 24.

Rom. 14. 19.

y *1Cor.* 7. 39.

z *2Cor.* 6. 14.

Gen. 6. 2.

2 *Kin.* 8. 18, 26.

2 *Chron.* 18. 1.

Gen. 26. 35.

& 27. 46.

z *Am.* 5. 5, 22.

Hos. 4. 15, 17.

Rev. 18. 4.

Ephes. 5. 11.

Gen. 49. 6.

Pf. 1. 1. & 26. 5.

Fer. 15. 17, 19.

|| *Dan.* 4. 35, 37

& 5. 19, 21.

Gen. 22. 1--12.

a *Rom.* 13. 5.

with *1Pet.* 2. 13

b *Mat.* 23. 9.

Col. 3. 18--24.

1Cor. 7. 23.

c *Isa.* 10. 1.

d *Rev.* 18. 4.

Exod. 1. 17, 21.

e *Hos.* 5. 11.

f *1Sam.* 14.

45. & 22. 17.

2. *Dan.* 3. 17. & 6. 22.

Mat. 15. 2--.

Acts 4. 19. & 5. 29.

Use II. Of Dehortation.

I. Not to marry with the visible wicked,
or Enemies of Christ, and his Church-
Ways y. II. Not to go to Places where
there are Errors in Doctrine, and human
Idols, or Devices, Precepts, and Instituti-
ons in their Worship, Ministry, Order, Po-
lity, and Administrations therein, of the
Word, Seals, and Censures z. III. Not to
obey Men, but only when they command
what God commands in his Word, [who
only hath an irresistible Authority ||] we
must not obey Men, when they command
Sins of Omission, or Commission a. 1.
For God hath forbidden such Obedience b.
2. God hath threaten'd, and punish'd
those that made Laws requiring such O-
bedience c. 3. God hath commanded,
and rewarded Disobedience to them here-
in d. 4. God hath punish'd Subjects for
yielding such Obedience e. 5. There are
many Examples of Disobedience to them
herein f. 6. Obedience to some superiour
herein, God hath threaten'd with no less
than Eternal Damnation g. 7. Such is made
the Character of the worst of Men h. 8.
God complains of it i.

Use

1 *Kings* 21. 3. 2 *Chron.* 10. 16. with 11. 4. *Est.* 3

USE III. Of Exhortation.

Exhortation 1. To the Godly every where to enter into this Sacred, and Heavenly Church-State, instituted by Christ *k*; this might be argu'd, and urg'd, I. From the Promises to, and Priviledges in it *l*. II. From the Precepts *m*. III. Examples *n*. IV. Threatnings *o*. Note, *If all Believers should neglect this Duty, Christ would have no Churches on Earth* †. *Exhortation 2.* To call Persons out of *Babylon* [or Mixtures] to *Zion* in its first Glory *p*. *Exhortation 3.* To Love and Union, and the best, only, and effectual Way, and Means to effect it; and to keep *Papery*, and all Evils out of the Churches of the Son of God, and King of Kings, is to reduce all Church-Affairs to the Royal Standard, and Rule of the Word, in their first Institution and Practice *q*. *Exhortation 4.* To shun all those Things whereby a Church is in Danger, now, and a Church is in Danger, I. By the Neglect of a Scripture-Discipline, by this Means, Primitive Christianity in its Worship, Ministry, Polity, and Administrations therein, is utterly perverted, and lost in the greatest Part of *Christendom* *r*. II. By Errors in Doctrine *s*. III. By Superstition in Worship *t*. IV. By Persecution in Polity *u*. V. By Division *w*. VI. By Viciousness in

F

Life, *Rev. 11. 2. & 12. 1. & 13. 12, 16. 1 Deut. 23. 14.*

1 Cor. 5. 7, 9. Rev. 2. 5. Isa. 29. 16. Rev. 13. 3. s Acts 15. 24. t Lev. 10. 3. Psal. 99. 8. u Gen. 12. 2. Rev. 18. 24. w Mat. 12. 25. Psal. 55. 9. Gal. 5. 15. Note, *Holy things are only for holy Persons.* See Chap. 3. 1 Cor. 11. 29. Lev. 7. 20. 2 Tim. 3. 5. 2 Thes. 3. 6-14.

x Rom. 8. 7, 8. Life, and Impenitency therein, or estab-
 Heb. 11. 6. blishing Iniquity by a Law, Rev. 2. 5. &
 John 4. 24. 3. 3. Psal. 94. 20.
 Rom. 8. 5.

1 Cor. 1. 14.

1 Pet. 2. 3, 5.

James 2. 18.

y Mat. 16. 17.

Gal. 3. 9, 14.

z Acts 5. 14.

a John 6. 56.

Gal. 2. 20.

See Assembl.

Cat. A. 95, 97.

b 1 Cor. 1. 2.

& 14. 33.

c Acts 11. 26.

Mat. 16. 24.

d 1 Cor. 6. 11.

e Ephes. 5. 1.

& 1 — 5.

Gal. 3. 26.

f 1 Cor. 1. 2.

& 6. 11.

Psal 93. 5.

1 Kings 6. 7.

1 Cor. 5. 13.

g Rom. 10. 17.

Psal. 110. 3.

h Deu. 30. 19.

i Jer. 31. 3.

Hof. 11. 4.

Ephes. 5. 1.

Mat. 5. 45, 48.

k Luke 9. 56.

Mar 16. 15.

2 Cor. 10. 4.

l Mic. 6. 8.

Mat. 7. 12.

m 1 Cor. 13. 1.

9. & 16. 14.

n 1 Kin 19. 12.

2 Cor. 12. 11.

o John 3. 27.

Ephes. 1. 19.

Phil. 2. 13.

USE IV. Of Examination.

Q. 1. Who are fit for Church-Fellowship?

A. 1. Not those in a State of Nature; for they cannot please God, nor worship him in Spirit, and Truth a.

A. 2. Such as are fit, are said to be I. illuminated, and blessed Ones y. II.

Believers z. Note, *The Being, and Acti-*
vity of Grace, is necessary to the Lord's Sup-
per a. III. Saints, or holy Ones b. IV.

Christians, and Disciples c. V. Justify'd d.
 VI. Adopted e. VII. And Sanctify'd Ones f.

Q. 2. May the Christian Religion; or
 this Christian, and Religious Church-State
 be forc'd?

A. It is to be taught, but not forc-
 ed; the Reasons are, I. Because Faith

comes by Hearing, and all Religious Acts
 are voluntary g. II. The proper Seat of

Religion is the Will, but the Will can-
 not be forc'd h. III. In Propagating Re-

ligion, we must imitate God in our Con-
 version, who draws with loving Kind-

ness i. IV. Christ, and his Apostles, u-
 sed only the Word, in Propagating of

Christianity k. V. Where Violence is u-
 sed, there can be no Justice l. VI. Nor

Charity m. VII. Nor God, for he is in
 the soft, and still Voice n. VIII. No

Man can believe, except it be given him
 from above o. IX. It is the Way to

make Hypocrites, and to promote Sin,
 and

and Hypocrisie, which God hates p. X. p. *Iſa.* 10. 1--6.
 Violence herein hath turn'd *Bethel* into *Hof.* 9, 1, 15.
Beth-Aven, and *Zion* into a *Babel*, and *Matth.* 23. &
 thus ruin'd Pure, and Primitive Christi- 24. 51.
 anity, in the greatest Part of the Chri-
 stian World q, and filled Nations with q *Rev.* 18. 24.
 Sins, Confusions, and Miseries; it hath
 procured Wrath amongst, and brought r *Rev.* 11. 18.
 God's Wrath upon Men r. XI. Violence & 14. 10, 19.
 herein is contrary to, and condemn'd by & 13. 1--17.
 both Law, and Gospel, our Christian & 16. 6.
 Creed, Baptismal Vows, and Prayers s. *Ephes.* 6. 1--15.
 XII. It is of the Devil t. XIII. And *Mat.* 6. 2, 10.
 thus Antichrist, the Bishop of *Rome* [who t *Rev.* 2. 10.
 is Christ's grand Enemy, and Satan's Vi-
 car on Earth] makes Profelytes u. See u *ib.* 9. 1--11.
Rev. 19. 14, --- 20. Note, Our holy Re- & 11. 7.
 ligion is to be propagated only by ho- & 12. 17.
 ly Doctrines, and Practices, 2 *Cor.* 10. 4. & 13. 2--17.
Rev. 12. 2, 5. *John* 8. 44.
 See *Micah* 3.
 16, -- 12.

USE V. Of Consolation.

Consolation 1. Great are the Promises
 to, and Priviledges in this Royal Church-
 State, instituted by its Royal Head w. w *Pſ.* 87. 1--7.

Consolation 2. It shall never be quite & 133. 1--3.
 rooted out of the World; but its Roy-
 al Worship, Ministry, and Polity, shall
 continue 'till the King's second Coming,
 to raise the Dead, judge the World,
 and deliver up his dispensatory Kingdom
 to the Father, after which, God will be x *Mat.* 16. 18.
 All in All, to all Eternity, in the Church- & 28. 20.
 Triumphant x, [without Militant-Church- *Eph.* 4. 11, 13.
 Ordinances]. 1 *Tim.* 6. 14.

Consolation 3. Liberty, Provision, and *Rev.* 2. 25.
 Protection by the Civil Magistrate, are & 3. 3, 11.
 some 1 *Cor.* 11. 22.
 & 15. 24, 28.

44 *Separate Congregational Protestant Churches*

some of the Rights of the Churches of
y See Chap. 18. God y, and have been granted, by the
2 Ezra 1 to C. 8. very Pagans z. For in all Parts of Re-
Acts 28. 8. 31. ligion, and Church - Affairs, One is our
Isa. 16. 3. 4. Law-Giver, even Christ a; no Man hav-
Dan. 3. 30. ing Dominion, or Lordship over our
Ezra 7. 26. Christian, and Scripture-Faith, and Prac-
a Mat. 23. 8, 9. tice, or any Right, to deprive us of our
Isa. 25. 13. Christian, Costly, and given Liberty [of
& 33. 22. Conscience, to worship God according to
2 Cor. 1. 24. his Word, it being a Part of the Li-
& 10. 4--8. berty] wherewith Christ hath made us
& 12. 19. & free, and entangle us again in the Yoak-
13. 8--10. of Ceremonial Bondage b. Note, God did
1 Cor. 7. 23. not remove his own Holy - Days, and Cere-
1 Pet. 5. 3. monies, to make Room for humane Ones; and
3 John 10. if Christians are freed from the first, then
b 1 Cor. 7. 23. much more from the latter c.
Gal. 5. 1. Consolation 4. Tell the foreign Ambassa-
c Rom. 6. 14. dors, that the Lord hath founded Zion d.
& 7. 4. Consolation 5. They shall prosper, that
Gal. 4. 9, 10. love Zion e.
& 5. 1. Consolation 6. God loveth her Gates f,
Col. 2. 20. and bleisseth Persons in, and out of Zion g,
d Isa. 14. 32. which is the Perfection of Beauty h, and
e Psal. 122. 6, 9. Joy of the whole Earth i.
f ibid. 87. 2.
g ibid. 20. 2.
& 128. 5.
& 133. 1--3.
h ibid. 50. 2.
i ibid. 48. 2.

USE VI. Of Terror.

Terror 1. They shall be confounded, that
1 Rev. 11. 7. hate Zion k.
& 13. 14--17.
ibid. v. 10.
& 14. & 15. Terror 2. To the beastly Church of Rome,
& 16. & 17. for God will suddenly, and irrecoverably
& 18. & 19. destroy her, by the Golden Vials of his
20. & 20. 10. Wrath l; the Consequences of which will
2 Thes. 2. 3, 8. be various, viz. I. Great Sorrow to her
impenitent, and bigotted Clergy, and Ma-
m ib. 18. 9--17. gistrates m. Note, The Beast, and False Pro-
phet,

phet, that war with the Lamb, and that he will overcome, and eternally destroy, is the Persons in the Civil, and Ecclesiastical-Power of Antichrist, Rev. 19. 14, ---- 20. and 20. n Rev. 15. 2. 10. II. Great Joy in the then Apostolical, Christian Churches n. III. The Conversion, and Confederation of the Jews to Christ, in his Gospel, Visible Church-State o. IV. Great Allelujahs amongst Jews, and Gentiles, in this Christian, and Heavenly Church-State, and Spiritual Kingdom [or Government] of the Son of David, and King of Kings p. Note, This is the latter-Day-Glory p. Even so come Lord Jesus, come quickly q. And let all the People say Amen r.

& 18. 20.
& 20. 4.
& 21. 1--16.
o ib. 19. 7--9.
& 21. 3.
p Ez. 43. 2--11.
Dan. 7. 14, 27.
Rev. 18. 1--24.
& 19. 1, 6.
& 20. 4.
& 21. 1--16.
& 3. 7.
& 5. 5.
& 22. 16.
Ezek. 34. 24.
& 37. 25.
Hos. 3. 5.
Mat. 21. 9.
Luke 1. 32.
q Rev. 22. 21.
r Deut. 27. 26.

FINIS.

ERRATUM.

IN Page 40. L. 32, 33, and 34. The Scripture Notes referring to the Letters, g, b, i, are inadvertently omitted, which the Reader is desir'd to take Notice of; they are as follow, g, Rev. 14. 9, 11. h 1 Sam. 22. 18. 1 Kings 21. 11. 2 ibid. 16. 10--17. Mat. 28, 13, 15. Rev. 13. 3, 8. i Isa. 29. 13. Ezek. 43. 8. Mat. 15. 2 --- 9. Col. 2. 20 --- 23.

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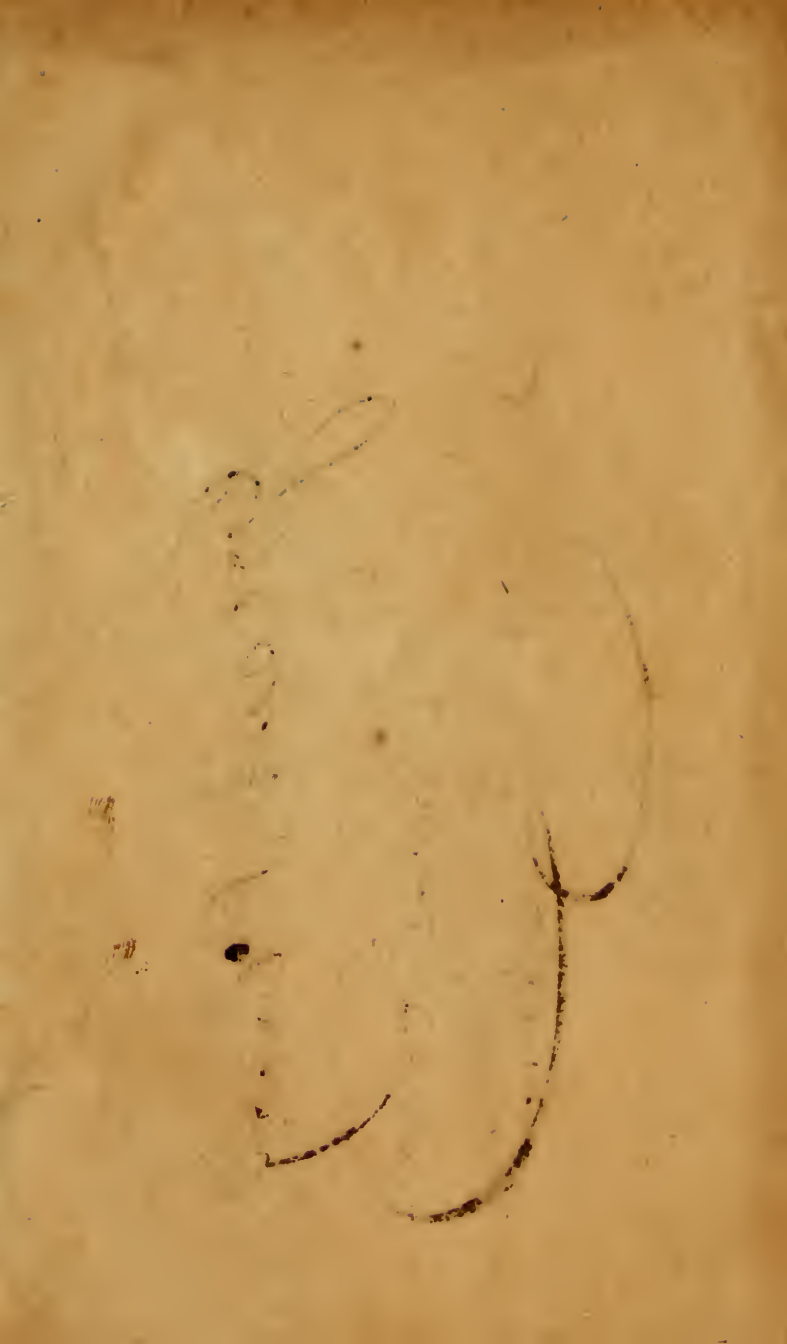
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